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TO CORRESPONDENTS.

We have received another communication as the first part of a more extended answer to the query of a "Constant Reader," with which we shall commence our next volume. A paper on "Trying Providences," and "on the controversy relating to the purchase of the common benefits of life," are also necessarily deferred.

Ecclesiastical Chronicle.

PRESBYTERY OF CAMBRIDGE.—The Associate Presbytery of Cambridge met on Wednesday the 7th inst. A call from the united congregations of Merceburg and McConnellsburg, for Mr. Finlay W. McNaughtan, forwarded from the Presbytery of Philadelphia, and a call from the Associate Congregation of Bovina were presented, the former of which he accepted. Mr. Mitchell a preacher from the United Secession Church in Scotland was received on his adherence to the principles of this Church. A call from the Associate Congregation of Putnam for the Rev. Alexander Gordon was sustained and being presented, was accepted.

See Notices on the back.

THE
Religious Monitor,
OR
EVANGELICAL REPOSITORY.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET
FORTH IN THE FORMULARIES OF THE WESTMINSTER
DIVINES, AND OF THE CHURCHES IN HOLLAND.

No. 1.

JUNE, 1827.

VOL. IV.

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Hold fast the form of sound words.

II. TIM. I. 13.

For there are certain men crept in unawares, who were before of old or-
dained to this condemnation, ungodly men, turning the grace of God into las-
civiousness, and denying the only Lord God, even our Lord Jesus Christ.

JUDE, 4.

Thus saith the Lord, stand ye in the ways and see and ask for the old paths,
where is the good way and walk therein, and ye shall find rest for your souls.

JER. VI. 16.

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No. 1.

JUNE, 1827.

VOL. IV.

Original Communications.

For the Religious Monitor.

THE ANGELS.

Wide as is the range of our knowledge, diversified as are the subjects of our contemplation, whatever occupies our thoughts is either matter or spirit. To one of these, whatever exists, from Jehovah himself, down to the meanest and minutest of things, is referable. The one forms the spiritual, the other the natural system. Each of these comprises various orders of beings, rising above one another in excellence, but possessing essentially the same properties. Thus in the material system, whatever composes a part of it, is extended, possessed of figure, and capable of division. Divest any portion of matter of these properties, and it would be either destroyed, or rendered something essentially different from what it now is. In the spiritual system we also perceive certain characteristic properties essential to its being. Immateriality and capacity of thinking, is possessed by every one belonging to this system. Reason, unaided by divine revelation, ascertains the existence of two such orders of beings. These are Jehovah the eternal Spirit, and our own souls. Of the existence of both of these, we are as certain, as we are of the existence of the material world. Our senses inform us of the one, and our reason and consciousness of the other. Contemplating the wide distance intervening between our finite spirits and the infinite and uncreated Spirit, we might have naturally conjectured that various intermediate orders of spiritual beings existed; but beyond conjecture we could not rise. This deficiency is amply supplied by divine revelation. It assures us that besides ourselves there is another glorious order of created spirits. These it designates by the name of Angels; a name, expressive not of their nature but of their office. It signifies a messenger, and is

given to Christ, to John the Baptist, and to the ministers of religion. Applied to these spirits, it denotes that they are the ministers of Jehovah. He sits on his great and high throne, and these ministers bear his messages to all parts of his vast empire. It is obvious, that to suitable gratitude, correspondent to favours received, it is necessary that we distinctly perceive the nature, the number, and the magnitude of the benefits our benefactor confers upon us. It is no less obvious, that for a servant conducting himself with propriety in a family he must know the nature, dispositions and qualifications of his fellow servants. And it is indisputably no less useful, for a nation connected with another, both in peace and war, to ascertain its strength, its friendly or hostile disposition, and what it may unfailingly expect.—And all these considerations, in all their force, call our attention to the Angels. They are the instruments of countless favours bestowed on us by our great benefactor; our fellow servants in the family of God; our most trusty confederates in peace and war, and our condescending, affectionate and faithful attendants. They are also our near neighbours, and laudable curiosity, as well as interest, stimulate us to enquire into their history. Jehovah himself, in narrating our own history, has also repeatedly interspersed fragments of theirs, and thus presses the knowledge of them upon us. It is only fragments of their history that are presented to us, and of course our acquaintance with them, is very limited. Without intruding into what is unseen, the following particulars contain the amount of all that is revealed in scripture, concerning, the Angels.

1. *The reality of their existence.* The Sadducees, though acknowledging the inspiration of the five books of Moses, absurdly denied the existence of Angels. What interpretation they put upon those passages in his writings, plainly recognising their existence, is now uncertain. Even reason itself rises up in condemnation of their mistake. For when it reflects how richly stored is the material world with various orders of beings, each class approximating so near to another, that the line of distinction is hardly perceptible, it easily perceives that various orders may fill up the intervening space between Jehovah and mortal man. Influenced by this consideration, or by witnessing effects to which human beings are incompetent, or in consequence of traditionary fame, the heathen world have been firm believers in the existence of intermediate spirits, and faithful in their worship. The whole Bible proceeds on the supposition of the existence of Angels, and so frequently and explicitly asserts

it, that it is superfluous to produce instances in support of it.—
Job. xxxviii. 4—7. Psalm civ. 4. Mat. iv. 6. 11. and xxiv. 36.

2. *They were created by Jehovah on one of the six days of creation, and heaven made their habitation.* Some ancient philosophers and some of the early fathers in the church, maintained, the one, the eternity of Angels, and the other, their formation previous to the creation of the heavens and the earth. This latter sentiment, has been greedily embraced, by that sect that deny the Divinity of the Lord that bought us, to subvert the argument drawn from his pre-existence, in support of his true Deity; thus taking refuge in Arianism, when pressed with the absurdities of their own system. Moses, it is true, does not specially mention the creation of the Angels, but in recapitulating the substance of the first chapter, he tells us, that the heavens and the earth were created with all their hosts; and among these hosts we are assuredly to include the Angels. In the fourth commandment, God assures us, that in the space of six days, he made the heavens and the earth and the sea, and *all* that is in them, and consequently the Angels. But though the creation of the Angels fell within the six days, the particular day cannot be positively determined. With good reason, the first has been generally fixed on. For on that day the third heavens were created, and doubtless did not remain destitute of the Angels, its destined inhabitants. This is strongly insinuated in Jehovah's interrogatory challenge addressed to Job. xxxv. 3—7. They are denominated stars, expressive of their excellency; morning stars, because they were seen with the very dawning of creation, hymning the Creator's praise; and sons of God, because immediately created by him, bearing the image of their father, and enjoying, like a first born son, a large portion of their father's inheritance. An important and honourable part of this inheritance, is the place they occupy.—While man was placed on earth, to worship in the outer court of the temple, they were admitted into heaven, where they see constantly the place of Jehovah, and perform thier services in the Holy of Holies.

3. *Angels are, in regard to their nature, spirits.* Some affirm, that they are mere phantoms, but this is to believe that a phantom has a will and an understanding, and is capable of knowing, and of worshipping God. Some affirm, that they are mere thoughts. Thinking is an attribute, and must belong to some being capable of exercising this attribute. The Jews, many of the fathers, and socinians, affirm, that they possess real bodies. The name spirit, by which they are generally called in scripture, is inconsistent with this supposition: For our Lord as-

tures us, that a spirit hath not flesh and bones as we have. This supposition is also utterly inconsistent with much of what is taught us in scripture concerning them. They are our companions in the world, in the house, and in the church, and yet we neither see nor feel them. They can penetrate corporeal substances, enter organized bodies, and employ their members in the accomplishment of their purposes. It is true, that they have frequently appeared to man as possessing bodies, and performing bodily functions; but this no more proves that they are either corporeal, or have bodies permanently united to them, than the frequent appearances of the Son of God under the Old Testament, proves, that he was then incarnate. Jehovah arrayed them for a time with bodies, to be used for some special purpose, but of what elements these bodies were composed, or how they were afterwards disposed of, are among the uninteresting secrets which have not been disclosed. Much useless learning has been expended in ascertaining the relation of spirits to place. The amount of all that is known, perhaps that is to be known, on this subject, is, that when they are here, they are not there, and when in one place, they are not in another, at the same time.

4. *In number, the Angels are a great multitude.* Though the rebellion in heaven cast down thousands of their primitive number to hell, an innumerable company still remain around the throne of God. The representation given of them in scripture, uniformly proceeds on the supposition of their being very numerous. Ps. lxxviii. 17. "The chariots of God are twenty thousand, even thousands of angels." Paul calls them, "an innumerable company of angels." Jacob, on his return, from Padanaram, distressed for fear of his enraged brother, saw these hosts of God, divided into two parties, encamping round him for his protection; and in commemoration of the favour, called the place Mahanaim, or the place of the two camps. At the annunciation of Christ's nativity, to the shepherds of Bethlehem, there was suddenly with the angels a multitude of the heavenly host, singing "Glory to God in the highest, and on earth, peace and good will towards men." In vision, Daniel saw the Ancient of Days upon his throne, "thousand thousands of angels ministered unto him, and ten thousand times ten thousand stood before him."—John also heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand, and thousands of thousands. So true is it, that when we arrive in glory, we shall come to an innumerable company of angels, all our hearty friends and constant associates in adoration.

5. *They were all created perfectly holy, though liable to fall, and are now infallibly confirmed in holiness and happiness.* Their creation by God sufficiently evinces that they were all created perfectly holy; and they are expressly called "holy angels." But though perfect in holiness, they were not immutable. The fall of thousands of their brethren into the depths of sin and misery, proclaims the contrary. How some preserved their integrity, when others fell, is not revealed; but from the fact we satisfactorily learn, that they had no representing head, like men, upon whose conduct the fate of the rest was suspended. Each stood and acted for himself. How long their period of probation continued previous to their confirmation, is concealed; but they are now eternally confirmed in holiness and happiness, and can no more fall into sin and misery, than the redeemed can posterior to the resurrection. This is determined by their election. They are elect angels; and what are they elected to, but eternal felicity: and their election secures, without the possibility of failure, the enjoyment of it. This is also implied, as when they are said to come with Christ to judgment, and that the wicked will be punished for ever in their presence. For if they might fall, it could not certainly be predicted, that they would come as Christ's attendants to judgment, and be spectators of Jehovah's faithfulness in the eternal infliction of punishment on all his enemies.— Thus we see that our fellow-servants will continue, as well as ourselves, for ever in our father's house.

6. *They are promoted to very high dignity in the kingdom of God.* Though man, in divine estimation, rises in dignity above the whole inferior creation, and is constituted its sovereign lord, even in his highest glory, he was a little lower than the angels. He is a compound of matter and spirit, and they are pure spirits. High as the endowments are of his soul, they are mean when compared with those of angels. Their dignity, however, arises not altogether from their nature and gifts, but from their relations, and employment as the honorary public servants of Jehovah. Every name they receive in scripture, blazes forth their honour. Are they designated watchers? We are taught that they are ever wakeful, and ever prepared to hear and execute the commands of Jehovah. Are they designated gods? We are informed that they are exalted and venerable creatures, promoted to rule over others. Are they called the sons of God? This intimates, as already noticed, that they possess his nature, bear his image, are admitted to familiar intercourse with him, and share his love, confidence and felicity. Are they called angels? This bespeaks the honour they enjoy in being his messengers. And

if ambitious courtiers deem it an honour to be employed by their sovereign, in negotiating the high concerns of government with foreigners, their station must be glorious, who are employed by Jehovah, to bear and execute his messages. The alacrity and promptitude with which they engage in such services, and the zeal and fidelity they display in conducting them, amply testify their own opinion of such public employ. Are they called seraphim and cherubim? An eulogium is pronounced upon their zeal and humility. Are they called thrones, dominions, principalities and powers? These honorary distinctions are well understood when applied to different grades of earthly rulers; but what is their import when applied to angels? As they are terms denoting different grades of rank, they must intimate at least, that angels are promoted to high official dignity in the kingdom of God, and that there are perhaps different orders among them. Some of them may be called thrones, as the throne is the symbol of the highest official dignity—dominions, in allusion to governors of provinces, placed immediately under the sovereign—principalities, in allusion to magistrates of cities, placed under governors—and powers, in allusion to inferior officers placed under magistrates. But whether there be three classes and nine orders of angels; whether there be one primate, and all the rest subjected to him, we leave to be decided by Papists and Episcopalians, as furnishing an argument in favour of their respective hierarchies. To decide concerning the orders of angels, is probably intruding into things not seen, and things of which mortals cannot now distinctly speak. Be these things however as they may, well are angels entitled to their high official dignity, on account of their noble endowments. Hence we may observe—

7. *That they gloriously excel in the noblest created endowments.* They are formed for eternal duration; immortality being inseparable from their spiritual nature. As there is no composition in their frame, dissolution by death cannot be their portion. After time is absorbed in eternity, the heavens rolled together as a scroll, and the earth with its works burnt up, they will flourish in immortal youth, and ceaseless sing their Creator's praise. In *knowledge* they eminently excel. Angels' knowledge is, and has been proverbially great. The wise woman of Tekoa thus complimented David: "My lord is wise according to the wisdom of an angel of God, to know all things that are in the earth." Their perspicacity as spirits, rapid motion from place to place, examining objects by intellect without the tardiness and dimness of the senses, and exchange of sentiments with one an-

other, greatly extend their knowledge. It is either natural, acquired, or revealed. At their very creation, like Adam, they knew their Maker, their own duty, and the nature and properties of surrounding objects. In their long course of observation and diligent study, for both of which their station and employment have furnished the best advantages, they have added much to their original information. Unlike to sluggish mortals, they doze not away their precious time in benumbing torpor, their keen thirst for the acquisition of knowledge stimulates them to continue their study of creation, providence and redemption.— Though six thousand years have been spent by them in the intense study of these, their diligence is not relaxed, and wonders hitherto unnoticed are discerned, and increase their felicity and adoration. They learn from the church the manifold wisdom of God, and into the mysteries of redemption they desire to look. What a contrast does their ardour in study present to our carelessness, in permitting the Bible to remain day after day unperused, and scarcely bestowing a serious thought upon all the glorious works of God. In addition to their original and acquired information, they also derive much from revelation. Standing near the throne of Jehovah, he opens for their inspection large portions of the sealed book, and which all their penetration otherwise could not decypher. This we learn from the comments given by some of them on the prophecies delivered to the church. But great as their knowledge is, it is limited. All effects in their causes, are not manifest to them. At one intuitive glance, they see not the end from the beginning, and however rapid the process, they are obliged to compare one thing with another to obtain their information. Even the human heart is concealed from their sagacity. Jehovah alone claims it as his prerogative, to search the heart and try the reins of the sons of men. To them the day of judgment is involved in darkness. “For of that day knoweth no man, no, not the angels which are in heaven.— They are glorious in holiness—they are “holy angels.” No darkness clouds their understanding—no pollution defiles their heart nor disorders their affections. Their will is constantly and unalterably inclined to good, and averse to evil. Obedience to the will of God is their meat and drink, the salvation of sinners their joy, and the holiness of Jehovah their delight. They excel also in *strength*. “Bless the Lord, O ye his angels, that excel in strength. They are “power and might.” The power of angels we will have repeated occasions to illustrate and exemplify in our next and last particular.

[To be concluded in our next.]

For the Religious Monitor.

THE INCONSISTENCY OF FORSAKING THE HOLY MINISTRY FOR ANY SECULAR CALLING.

The ambassador for Christ occupies a station the most important. His commission is not from a prince, "whose breath is in his nostrils," but from the "King of kings." His instructions regard not merely the paltry concerns of a few passing years, but involve the interests of eternity. On such a legation, none can safely run unsent. Nor can he who receives God's call to this important service safely turn aside to any secular calling which may hinder him from the regular services of this ministry. In proof of this position we humbly submit the following arguments.

1. Thus to forsake the work of the ministry, is inconsistent with the general commission which God has given.

When our divine Redeemer was about to retire from his personal ministry on earth, and enter upon the immediate exercise of all power in heaven and earth, he selected and commissioned the twelve to evangelize the world. Their commission runs in these terms,—“Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world.” That this inspired instrument is God's commission to all the successors of the apostles in the ministry, none can reasonably call in question: For the promise herein specified passes beyond the apostolic age,—reaching down through every successive generation until the consummation of all earthly things.—“Lo, I am with you always, even unto the end of the world.”

For an individual thus commissioned to turn aside to any secular calling, however honourable or useful, appears to the writer, an act of disobedience to the heavenly mandate. Who can discover, in this instrument, a permission to retire, at pleasure, from the labours here assigned? Where is license given to forsake, for any other, this high and holy calling? There is, in this commission, no such permission—no such license. There is herein an authoritative claim, upon every minister of the gospel, for a regular and continual service.

2. Many inspired injunctions and representations prove the inconsistency of such a course.

From the many injunctions of this kind, we select the following: 1 Tim. iv. 13—16. “Till I come, give attendance to reading,

to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear unto all.—Take heed unto thyself and unto the doctrine, continue in them: for in doing this, thou shalt both save thyself and them that hear thee.” 2 Tim. ii. 3, 4. “Thou therefore endure hardness as a good soldier of Jesus Christ. No man who warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.” Chapter iv. 1, 2. “I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.” Here let me inquire,—Is he, who is principally occupied in a secular calling, *giving attendance* to reading, to exhortation, to doctrine? Is he free from the charge of *neglecting the gift* that is in him, which was given him by prophecy, and with the laying on of the hands of the Presbytery? Is he *giving himself wholly* to things which constitute the work of the ministry? Is he careful to *continue in doctrine*, that he may thus save his own and others’ souls? Is he *enduring hardness* as a good soldier of Jesus Christ—not *entangling himself with the affairs of this life*? Is he engaged in *preaching the word*—*instant in season, out of season; reproof, rebuking, exhorting with all long-suffering and doctrine*? Surely, no minister, who is principally engaged in any secular calling, can, to these interrogatories, subscribe his affirmative.

Again: God’s servant in the ministry is, in the scriptures, represented as sustaining various offices. He is called, a Shepherd, a Bishop, a Steward, &c. But is he a faithful shepherd, who rarely leads the heavenly flock to green pastures beside the still waters? whose principal employment is not feeding Christ’s sheep and lambs? Is he a faithful overseer, who does not constantly and diligently “watch as one who must give account to God?” Is he a faithful steward, who does not “minister the gift as he receives of God?” who does not divide to God’s family “their portion of meat in due season?” O how unfaithful that minister, who, from choice, enters upon a secular calling which hinders him from all save mere occasional services in the sanctuary! It is a faithful saying of the Son of God, that “no man having put his hand to the plough and looking back, is fit for the kingdom of God.”

3. Thus to desert the ministry is inconsistent with secret transactions with God.

He who is called of God, comes to the work of the holy ministry through much labour and difficulty. He will therefore feel constrained to come with frequency to a throne of grace for divine aid. After the diligent use of all appointed means, he finds his entire dependence on God for preparation, and feels that He alone can remove the obstructions and bring him to the work, a workman that need not be ashamed. No one, therefore, can come lawfully to the exercise of this office, who has not with frequency and fervency, presented the petition,—“Lord, remove obstructions and bring me forward to thy service, in the gospel of thy Son.” In such a prayer, who does not perceive a virtual promise, that if talents may be given and opportunity occur, these talents, and this opportunity, shall be improved for God’s glory? And is it not ingratitude, after receiving the required favours, to refuse the stipulated service? This is more than ingratitude: It is falsehood and deceit before God.

4. Thus to desert the ministry is inconsistent with ordination vows.

In admission to this work, the order of God’s house requires a sacred pledge of future continued faithfulness in God’s work. Every candidate for ordination, before he is set apart, records, in substance, the following engagements:—“I promise through grace to perform all the duties of a faithful minister of the gospel, in preaching it not with the enticing words of man’s wisdom, but in the purity and simplicity thereof, not ceasing to declare the whole counsel of God; as also in catechising, exhorting from house to house, visiting the sick, and performing whatever other duties are incumbent on me from the word of God, as a faithful minister of Jesus Christ, for the convincing and reclaiming of sinners, and for the edifying of the body of Christ. I promise through grace that I will endeavour to act as a wise and faithful servant of Jesus Christ—maintaining a tender regard for his flock, rightly dividing the word of truth, and watching for souls, as one who must give account. All these things I promise and engage unto, through grace, as I will be answerable, at the coming of our Lord Jesus Christ, with all his saints; and as I would desire to be found among that happy number at his glorious appearing.” A single word of comment here, to show that those who take these vows upon themselves, and afterwards, of choice, turn aside to a secular calling, are guilty of violating the most solemn covenant engagements, would be superfluous. Here let me add—that every minister of the gospel, while he is duly mindful of his solemn obligations to God, and the church, will be constrained to adopt the sentiment of an inspired apostle,—“Though I preach the

gospel I have nothing to glory of; for necessity is laid upon me, yea woe is unto me if I preach not the gospel."

In order to prevent mistakes as to the extent of these remarks, we must add that there are cases in which it is lawful and expedient for a minister of the gospel to engage in another calling.—We readily admit that, when in the providence of God, competent health and strength are withheld, a calling less laborious may be pursued. "The Lord desireth mercy and not sacrifice." A minister is also justified in entering another calling when after long continued trial he may find that he cannot be supported by the gospel. "The Lord hath ordained that they who preach the gospel should live of the gospel." But in this admission, far be it from the writer to justify a mere pretence of necessity. The great Head of the church has made no provision for the gratification of avarice, or of pride in his ministers. The minister of Christ has no claim upon the church for that which may enable him to ape the vain fashions of the gay and licentious, or the grandeur of earth's wealthy and great. That minister, would urge in vain, before the court of heaven, the plea of necessity, who deserts his master's work for want of support while receiving much more than many others whose real necessities are as great, and who continue in the work without starving, or even mumuring for want of due support.

We readily admit also, that a minister may, in a place where a full support cannot be given him, for a season, devote a portion of his time to another calling for support, if there be a reasonable prospect of a more effectual door being opened through means of his partial services in the Ministry.

We also readily admit, that when a minister may more effectually promote the interest of the Redeemer's kingdom by occupying another station, he may lawfully retire from the ordinary and stated services of the ministry. This admission is equivalent to that which is contained in the Westminster Confession of Faith; when it is declared that "a teacher or doctor is of most excellent use in Schools and Universities; as of old the Schools of the prophets; and at Jerusalem where Gamaliel and others taught as Doctors." This admission by no means embraces the case of mere teachers of literature or science; but regards those who are principally occupied in communicating instruction in spiritual things: This is evident both from the tenor of the declaration, and from all the scriptures quoted, in the Confession, for its support.

But in closing these admissions we must add this limitation.—None can lawfully leave the ordinary work of the ministry, even

in the cases specified in our admissions, unless with the judicial approbation and advice of that court, to which a promise was given of humble and willing submission. No minister can herein act arbitrarily without refusing the ordinance of heaven. "The spirits of the prophets must be subject to the prophets."

We pursue this subject no farther at present. If our well intended reasonings may prove the means, under the providence of God, of reclaiming any erring brethren, or of deterring any from an inconsistent and a dangerous desertion from the work of the ministry, let all the glory be the Lord's. I *****.

PSALMODY.

We have received a communication from "A Lover of Truth," who is situated far to the West, accompanying a pamphlet entitled, "The Deceiver Detected, or a Brief Reply to an Enquiry on Sacred Praise, by the Rev. T. D. Baird, in a series of letters." By John Fleming. Mr. Fleming is an advocate for the use of an inspired psalmody to the exclusion of all human compositions whatever, and is of course, in our judgment, on the right side of the question: he is, moreover, manifestly zealous in the cause, and shows no mercy to the "Deceiver." For any thing we know, this may be a suitable answer to Mr. Baird's book, on the principle of the maxim, "answer a fool according to his folly." All we know of that work, is through the medium of a review of it, in the Evangelical Witness and the pages of Mr. Fleming, which we had seen some time before, and some papers in its defence in the Pittsburgh Recorder: from all of which, it appears to be such a mass of absurdity and folly, as to be utterly unworthy of either an answer or review. We are therefore of opinion, that both the Reviewer and the Detector would have acted more wisely had they been guided by another direction: "Answer not a fool according to his folly, lest thou also be like unto him."—There is a sacredness impressed upon religious subjects which ought to protect them from the profanation of unhallowed passions, and impress a corresponding seriousness on the minds of those who engage in the discussion of them. For men professing to be Christians, and especially ministers of the gospel, who ought to be examples to the flock—to let themselves down from the dignity of their profession, and indulge in raillery and abuse of each other in treating of divine things, is to degrade the Christian name, and injure the cause which it may be intended to promote. A good cause, needs no such weapons; the use of them, will injure the best. The wrath of man never worketh the

righteousness of God. It has been the misfortune of the subject of psalmody to be thus treated. The advocates of a human psalmody have led the way, and sorry we are to think, that any on the side of truth should seem to follow. Dr. Anderson and M'Master and Gordon, have written in defence of the truth, with a dignity and seriousness becoming the subject. Their arguments and reasonings remain unanswered and unanswerable, and till these are fairly met and overthrown, which never can be done by ridicule, assertion and abuse—sure indications of poverty of argument and a desperate cause,—the cause of truth is safe. Such being our views, respecting the manner in which such subjects ought to be treated, our readers will perceive the reason why we have not hitherto noticed these late publications; and a "A Lover of Truth" must be satisfied that we cannot insert his communication in its present form.

Selections.

From the Christian Advocate.

THE CHRISTIAN EDUCATION OF CHILDREN.

ESSAY I.

In offering to the public, through the pages of the Christian Advocate, some remarks on the trite, but important topic, announced at the head of this paper, the writer wishes to be guided entirely by the oracles of sacred truth. He proposes therefore to attempt little more than to explain, illustrate and enforce, what he takes to be the true meaning of the apostle Paul, in the injunction which he delivers, Ephes. vi. 4.—"And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

If it were necessary to assign a reason why this precept is directed to *fathers*, rather than to parents of both sexes, it might be remarked that fathers are, perhaps, more likely than mothers, to violate the first part of the precept; and that being invested with the chief authority in a family, they are chiefly responsible for the observance of the whole injunction. But the truth is, that the original word rendered *fathers* in the text, is sometimes used to denote *both parents*. It is so translated in one instance in our Bibles; and as both fathers and mothers are distinctly mentioned in the precept of the decalogue to which the apostle had just before referred, perhaps the word would better have been rendered *parents*, in the text—That it enjoins duties indispensably binding on all Christian parents, there can be no doubt. It is most admirably conceived and expressed, guarding those to whom it

is addressed, both against severity on the one hand, and indulgence on the other; and while it equally prohibits both these extremes, it points out the middle path of duty and propriety: The great object of the whole plainly is, to inculcate the importance and the obligation of giving to children a truly Christian education; such as will be most likely, under the divine blessing, to make them practical Christians. This object, therefore, will be kept steadily in view, in the discussion before us, which, although the subject be copious, must be short, and of consequence general in its nature.

It is proposed to attempt to show, very briefly, how Christian parents may guard against each of the extremes that have been mentioned, and then point out more directly wherein the true Christian education of children consists.

I. Parents, in the education of their children, should carefully avoid undue severity—"Provoke not your children to wrath." The distinct meaning of this part of the precept seems to be, that parents are vigilantly to guard against that system of treatment towards their children, the natural tendency of which is to excite in their minds such anger, indignation and bitterness, as are not only sinful, but very apt to break out at last, into acts of resentment and rebellion against the parents themselves. It should be carefully observed, that our statement is, that we should avoid *a system of treatment naturally tending to this effect*: For with refractory and disobedient children there ought to be some acts of discipline, which, it may be, will greatly anger them at the time. And yet, if the *system* of treatment be right, the children themselves may, in their cooler moments, not only acquit the parent of all injustice, but love him the more for what, for a short season, was very offensive. Beside, if the system of treatment be not excessively severe, parents may hope that the imperfection of their administration of discipline in any *single acts*, in which they may, unhappily, have been incautious, will not leave any permanent effects of an injurious kind on the minds of their offsprings. As, however, it is of high importance that parents should avoid all errors on the side of severity, a serious attention is requested to the following directions.

1. Never correct a child in anger. There are some parents who say that they cannot correct, unless they do it in anger. If this were true, it might be very questionable whether they ought ever to correct at all: For there is always danger of excess, and of a thousand errors, when any thing is done through passion.—An error in correction is often as clearly discerned by children, as by those of riper years; and it sometimes becomes the means

of giving them, ultimately, an ascendancy over the erring parent; and in the mean time, they impute their correction, not to their own fault, but to their parent's ill temper. To avoid this, it should be an invariable rule not to chastise in passion, but with such coolness, deliberation and tenderness, as shall leave a child fully impressed with the belief, that his own guilt is the sole cause of his suffering; and that the parent would not have inflicted it, if he had not been compelled to it by a sense of duty. As to the objection that parents cannot correct, unless they are angry, it is, probably, in almost every instance, a mistake, or a mere pretence. That it is highly disagreeable and painful, and that it requires much self-denial to do it properly, is certainly true. But still it may be done, and the very circumstance that it is painful, by being observed by the child, will be likely to give the correction more effect.

I add, as a matter of great importance, that it gives unspeakable impression to correction, if it be accompanied with prayer.—Yes, let Christians, as a general rule, pray with their children, immediately before they correct them.—Pray earnestly, and with tears, that God may give them repentance and pardon for their sins, and may sanctify to them, for this end, the correction about to be inflicted. And hard, indeed, must be that heart, which is not moved at the sight of a praying and weeping parent. A small measure of correction, inflicted in this form—with this solemnity—will have infinitely more effect, than the most frequent stripes without it: And unless the mind of a child be most malignantly wicked indeed, he will not be provoked to wrath, but melted to contrition, by such treatment—especially if there be connected with it, as there always should be, faithful and tender admonition.

But before leaving this particular, I must remark that the correction of words, as well as of stripes, ought to be guarded. As children advance in age they frequently need reproof, as well as instruction, and to administer it aright is both important and difficult. It ought, if possible, to be so done as to produce conviction of the offence reproofed, sorrow for, and hatred of it; and there should be nothing in the matter or manner of the reproof, which may leave the sting of resentment in the mind of a child against the parent himself. There may be children who have become so perverse and unreasonable, as to render this impracticable. But this is not a common case: and in all cases of correction, in whatever form administered, there should always be set clearly before the view of the child, the possibility and the practicability of retrieving his errors, and of reinstating himself in

the confidence and complacency of his parent. The door of return to obedience, happiness and favour, should be set wide open before him; that despondence may not discourage exertion, but that hope may conspire with fear, to produce amendment.

2. Parents must be careful not exact of their children any thing that is unreasonable or excessive. Are our children required to perform labour, in which either the body or the mind is to be employed? We must see that this labour does not exceed their powers, but that with due exertions they can easily accomplish it; otherwise they will certainly be either grieved, discouraged, or provoked to wrath—Or do we require of them evidences of penitence and reformation, when they have grossly offended? Let us demand no tokens of *abject* submission or humiliation.—Let us show them that all we want is, to be convinced of their grief for what is wrong, and their sincere purposes of amendment; and that with this we shall cheerfully and joyfully receive them to our embraces. In a word, let us remember that as, in all government, one great point is, to be careful not to govern too much, so in the government of children in particular, it is of primary importance not to exact too much in any respect—neither too much labour, nor too much submission, nor too much circumspection, nor too much subserviency. Let us be careful of this, because what a parent actually requires, he ought, in all cases, to insist on being punctually, promptly, and fully performed; inasmuch as on this, the establishment of his authority, as well as the benefit of the child, essentially depends.

3. Let us not keep our children at too great a distance from us, by inspiring them with a servile dread of our presence, or with a fear that we shall question them unduly, on topics on which they would wish not to speak.

It is not a very easy matter to unite familiarity with dignity, to be free with our children, and yet to maintain our authority and command their respect. This however, is a matter of much importance which we ought by all means to attempt: For if our children shun our presence, or fear to speak their minds to us with freedom, they may contract the most pernicious sentiments, or enter into the most ruinous schemes or connexions, without our ever having it in our power to correct them, till all attempts may be fruitless. Let us, therefore, as far as we can, gain their confidence, make them our companions, treat their notions with respect, patiently labour to convince them when they are wrong, forbear to press them on points, which too deeply interest their feelings; and thus by securing their confidence and affection, as well as their esteem and reverence, learn the secrets of their

hearts, and influence their opinions, sentiments and conduct, on all important subjects and concerns.

4. Much indulgence, tenderness and forgiveness, must be mingled with the discipline of children, if we would not provoke them to wrath. It should be manifest that it gives us far more pleasure to gratify their wishes than to disappoint and refuse them. Then, if they are not extremely perverse, they will be sensible that every refusal springs from a strong conviction that indulgence would be injurious. We should even lay hold on some suitable occasions to disappoint their expectations of correction or reprimand, for what they know to have been wrong in their conduct—not failing, however, to let them see that we notice and disapprove of the wrong; but that, in the present instance, we forgive it frankly, in hope that forgiveness will affect them more than punishment. Thus will they be constrained to feel that discipline and coercion are used, solely from a regard to their benefit. In addition to all, there should be a general tenderness, united with delicacy and dignity, in the whole treatment of our offspring; which can scarcely fail, if they possess any sentiments of generosity, to gain their hearts,—and to withhold them from being provoked to wrath, when duty calls us to animadvert on their follies or their vices.

(*To be continued.*)

From Discourses by the Rev. A. Bruce, of Whitburn, Scotland.

A CALL TO THE SPIRITUAL SLUGGARD.

PROVERBS vi. 9.—“How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep?”

It is our inexpressible privilege, that our eyes may read, and our ears hear the divine word. What is contained in the scripture we should consider as nothing else than God’s authoritative voice, and solemn language, addressed to us. As he speaks therein to all men in general, so he also adapts his instructions to various classes of men in particular, according to their several characters and conditions. In this book, Wisdom lifts up her voice, and directs her calls, in a very pressing manner, to the sons of men. She is earnest to inform the ignorant, to conduct the inexperienced, to recall the wandering, to reclaim the froward and disobedient, to excite the indolent, and awaken the secure.—These last are warmly addressed in this passage, which contains a reproof and expostulation which too many, nay, all in some degree, need as to spiritual things. How many are the number of sluggards in reference to the matters of God and eternity? How many live totally buried in a sleep of spiritual death? and how many more are seized and overcome by some degree of spiritual

slumber? How few are really awake, lively, and active in advancing the glory of God, and working out their salvation?

Many who possibly may entertain no suspicion of themselves must be ranked, in Wisdom's reckoning, among this class. Whoever is spending his time and employing his power in the service of iniquity and folly, being led away with deceitful lusts and pleasures, he is the man. To be awake to sin, is to be asleep to righteousness; and the man, or the woman, who lives in guilty pleasures on earth, is dead while he liveth. Whoever are wholly or chiefly, intent upon the business or affairs of this bustling world, who are ever grasping its varying vanities, and continually in chace of its gains or honours, without ever saying they have enough; nay, all whose greatest object it is, to provide for themselves, or families the necessaries of life, and by painful and unremitting industry, to earn their daily bread, while they neglect heavenly and eternal interests—they are the persons. All who lay not up treasures in heaven, nor "labour for the meat which endureth to eternal life," however wise they may be for this world, however diligent and laborious in their callings, however ardent or successful in their pursuits, are engaged only in a busy idleness; they pass their days in a dream, and in their end shall be as fools, awaking at last to sorrow and disappointment. It is possible, likewise, that persons may be endeavouring to perform religious duties, attending on divine ordinances, giving outward attention to the gospel, and doing many things in the external part of religion, and yet be of the number of the sleeping sluggards. Persons may even have had some conviction of their sin and danger, some seemingly serious thoughts and impressions and come the length of forming many good resolutions of repentance and amendment, and yet never be truly awakened out of their sleep. And where are the persons who do not need excitements to quicken them in duty, and keep them awake even after conversion? For the wise as we read in the parable, often slumber, together with the foolish. Math. xxv.

The words are a compassionate and moving address to bring such persons to themselves; as a means to break lethargic slumber, and dissolve the fettering bands in which they are held, by Satan, the world, and their lusts. Sinners little think of the sadness of their condition, or the pernicious effects of their course, till God point them out unto them; nor would they ever entertain a thought of breaking off their sins by repentance, or returning unto God, if left entirely to themselves. Men set no bounds to themselves in the indulgence of sin; nor do they seriously fix the time when they shall have done with it, and sin no more.—

The longest tract, and the greatest excess in it, cannot fully satisfy them. The sluggard saith, Yet "a little sleep, yet a little slumber, a little folding of the hands to sleep." The more indulgence it gets, the more craving it becomes, and the more powerful it grows. Hence the absolute necessity of such divine calls and alarms. Nor are these improper, vain, or altogether fruitless, though addressed to those asleep or even to the dead.—Sinners, though spiritually asleep, are naturally alive and awake. They are endued with power of reflection and consideration.—They are capable of being influenced by means and impressed by motives: through the divine blessing, and by the power of supernatural grace accompanying these, are they usually quickened and aroused.

The subject being, practical, instead of discussing any general points of doctrine, we propose only to enforce the address and apply the earnest exhortation here used, to spiritually secure souls; offering some considerations for exciting them from that disgraceful and dangerous posture, in which they are lying.

Hearken, therefore, O sinner, and hear for the time to come! Set your heart to the things you hear: "It is no vain thing, for it is your life." That you should have such great and interesting affairs on hand, soliciting your attention, while yet you continue so thoughtless, is truly amazing. That you should have souls to be saved, which you regard so little, though ready to perish; that you should live still at ease, and content, while without God, and without hope in the world; breakers of his law, forgetters of his name, despisers of his grace, slights of his Christ and of the kingdom of heaven—is what may justly excite wonder and compassion at the same time. "How long will ye love vanity, and follow after lies?" Is this a wise and prudent course? Is it not dishonourable, shameful, ruinous, in the highest degree? Is it not such a course of egregious folly as may justly astonish heaven and earth? Doth not every thing seem to condemn and upbraid you for fools; and loudly call you to arise out of sleep? Attend to the case, and lay it seriously to heart, while we suggest to your minds plainly the few following things:

I. Consider what times and opportunities you have already mispent and lost, and think if it be not high time to awake. What a large portion of your time have you already idly and sinfully employed! How much of it has been slept away, talked away, played away and trifled away! Nay, have you not bestowed already days, months and years, on wickedness and folly! And shall you do with the remainder as with the former? Are you resolved to continue as you have begun; to squander away every por-

tion of your time till all be lost? Have not the most of you got beyond the morning days of youth? Are not many of you now beyond the middle stage of human existence? Are not others already come to the feeble and comfortless period of old age, stooping down to meet the grave? Have you not been long enough the workers of iniquity? May not the time pass suffice? Is it not too much, by far too much? When the sixth hour of the day is past, do you yet stand idle? Nay, is the eleventh hour even come, and will you yet stand idle all the day in the market place?

II. God has hitherto borne patiently with you, and been silent under your great provocations; and will you still further abuse that patience, and weary him with your delays and refusals? It is a matter of just astonishment, that a sinner's first provocation should not be his last;—that God, upon the refusal of his first calls and warnings, doth not take him at his word, and cut him short by a hasty and speedy vengeance. Long ago he might have made your graves, because you were vile, and cut you down because you encumbered the ground? Yet he has not dealt so with you, O slumbering soul! But given you time and space to repent: he hath “stretched out the hand all the day long unto a disobedient and gainsaying people.” Will not this win you to him? “Despisest thou, O man, the riches of his goodness, and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?” Because he is long suffering, and slow to wrath, will you lengthen your cords of iniquity, and draw long your furrows, in plowing wickedness? Are you resolved to try the utmost of his patience, and take proof of him how much he can bear, and how long he can spare and pass by you. How dangerous, and how ungenerous, is such an experiment? “Do ye thus requite the Lord, O foolish people, and unwise?”

III. Consider what various means God hath formerly been using to awaken and reclaim you: and shall these be altogether without effect, and never produce fruit? Has he not varied his dealings, and changed his procedure, now trying one means, and then another, to see what influence any of them, or all of them together, would have on you? Has he not multiplied his calls and redoubled his alarms? Has he not spoken once, yea, twice, while yet you perceived, or regarded, it not? Has he not been careful to send message upon message, and tidings upon tidings? The word of the Lord has been unto you, “line upon line, line upon line; precept upon precept, precept upon precept; here a little, and there a little.” Have not the terrors of the Lord

been displayed before your eyes to persuade you: and has he not also opened up the richest treasures of his grace in the gospel? Has he not sometimes held out the golden sceptre to invite you; and at other times shaken his glittering spear, and brandished his flaming sword to affright you? And are you sound asleep still? Are both the thunderings from Mount Sinai, and the still small voice from Mount Zion, equally unsuccessful? Are the blessing and the curse, life and death, things of no weight or consideration with you? What could he have done more to his vineyard that he hath not done in it? Has he not sent all his servants the prophets, and after these, his holy apostles and evangelists, rising early and sending them; nay, has he not sent his own Son from heaven to save sinners, and call them to repentance; and shall they yet, after all, remain secure and hardened, "like the deaf adder, that closely shuts the ear that she may not hear the voice of the charmer?" Shall not Pagans rise up against such persons, and condemn them? Surely the queen of the South shall rise up in the judgment against such a generation, and condemn it; for she came from the uttermost ends of earth to hear the wisdom of Solomon, and behold a greater than Solomon has been among them. The men of Nineveh shall also rise up against such a generation, and condemn it; for they repented at the preaching of Jonah; but a greater than Jonah has been sent to them.

Perhaps even the word has sometimes found you out, and pierced as sharp arrows into your souls—discovering your sin, impressing you with uneasy convictions, making you know something of the powers of the world to come; one time or another it may have flashed light into your minds, and excited your affections, producing some resolutions, and awakening fears, grief, desires or joys, within you, and yet all these effects have instantly vanished, like a morning cloud, or untimely blossoms, and your consciences are now become as dead and stupid, and your hearts as cold as ever. Has he not stood long knocking, and yet you have not arisen, and opened at his voice? How shall you escape, O gospel hearer, if you continue to neglect so great a salvation? How much must you have to answer for beyond many others?—How dangerous is it to rebel against the light, and how shameful to sleep so profoundly in open day? You have no excuse nor cloak for your sin. If you perish, you perish not unwarned, nor destitute of the most awakening and engaging means! If neither law nor gospel will affect you; if neither Moses and the prophets, nor Christ and his apostle, will awaken you, what is it, think you, would do it in earnest? Though the grave should open, and the dead arise; though an angel were sent from the

regions of light, or a messenger dispatched from the place of infernal torment to warn you, with a voice as loud as the last tremendous trumpet, which will summon the world to judgment, yet would you not thoroughly awake out of your sleep.

Besides, you ought to reflect on the pains God hath bestowed on you by his providence. Has not his voice been crying loudly to you in a mixed variety of these, in order to awake you; sometimes by favourable and sometimes by adverse dispensations? Have you not been children of many mercies? Have they not been new to you every morning? Hath not his hand formed you, and his visitation preserved your spirit till now?—How many advantages have fallen to your lot? How many escapes and deliverances have you met with, when perhaps there was but a hair's-breadth between you and an untimely death?—Has he not preserved that life he gave you amidst all the casualties, unforeseen accidents, diseases and disasters, to which it has been every moment exposed, and perhaps has added health, ease, affluence, many friends, knowledge, honour and reputation? Hath all this goodness never led you to repentance, nor made you sensible of the obligations you are under to the Most High, or of the heinousness of your offences against him? Has he nourished and brought you up as the children and favourites of Providence, that you might rebel against him? Have the good things he hath loaded you with been employed as weapons of offence, as provision for your lusts, and incitements to vanity, profligacy, and folly? Doth "the ox know his owner, and the ass his master's crib;" and shall the more brutish sons of men neither know nor consider! May not heaven and earth be justly astonished at this?

Has he not at other times taken the rod into his hand to teach you? You doubtless have had your share in human afflictions, and in the divine correction, whereof all are partakers. Has he not laid stroke upon stroke, and made a train of disappointments and sorrows to succeed one another, wounding you by some new grief, while perhaps your former smarting wounds have scarcely been closed? Has he not been ever breaking in upon your carnal peace, disturbing your unhallowed rest, and dissipating your vain dreams of earthly felicity? He has smitten you, but you have not grieved; he has chastened you, but you have not received correction. Perhaps you may recollect the time when the bands of sickness have been laid on you, and the multitudes of your bones have been chastened with strong pain; when half awake, and full of disquietude, you felt some passing pangs of seriousness, and formed some drowsy resolutions. But where are

they all now gone? Hath not death sometimes fitted your houses, and climbed up into your windows? Has he not smitten your acquaintances and friends; or taken away the delight of your eyes and the joy of your heart—some near and dear relation, some favourite enjoyment, or darling comfort in life, with a stroke? By personal, family, or public judgments, has not the Lord's voice been loudly crying, and sounding one alarm after another to awaken you; and yet are you still asleep? Has he not gone through such a long process with you as with some of old time, and with no better effect? "O Lord, thou hast stricken them, but they have not grieved: thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock, they have refused to return." Jer. v. 3.

Have you passed through the waters, and yet are not cleansed? Have you been often in the fires, and yet remain dross and tin? Have you been melted in the furnace, and yet continue reprobate silver, unrefined? Is there as little appearance or hope of your being reclaimed, as of those described by the prophet Jeremiah, when he said, "The bellows are burnt, the lead is consumed in the fire, the founder melteth in vain, for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord has rejected them." Ch. vi. 30.

IV. Consider the course of nature, and the language of all the creatures around thee; and these may serve to reprove, if not awaken thee out of thy sleep. Behold how all things concur, as with one voice, to reproach thy sloth, and put thee to shame!—All other creatures are intent upon fulfilling their proper destination; every one after its kind serving the Creator, and ministering to his glory. In this they are busy, and serious; nor do they let slip one opportunity. They delay not to obey the Divine orders, nor linger in performing the Almighty's pleasure. "The beasts of the field do honour him, the dragons and the owls."—The birds of the air awake early to offer their grateful melody, and make the groves vocal with his praise; "Day unto day uttereth speech, night unto night doth teach men knowledge."—The heavens perform their appointed revolution, and the sun rejoices like a strong man to run his daily race. The rivers and floods, the woods and wilderness, the winds and seas, hearken to his voice, and punctually obey him. The whole creation hastens with rapid progress to its final perfection; and panting looks forward to the time of the restitution of all things. And shall they behold men asleep—heedless, indolent and trifling? Shall those who boast of the prerogative of being lords of the creation, prove the only disgrace to it? Shall the most stupid and the dull-

est, the smallest being in the animated world, discover higher degrees of discernment, sagacity, and foresight than man? "The ox knoweth his owner, and the ass his master's crib: the stork, and the crane, and the swallow know their appointed time—but man knows not the judgment of the Lord." "The ants are a people not strong, but they prepare their meat in the summer:" And shall man, slumbering man, lose his spring, his summer, and his harvest too, and never gather for approaching winter? "Go to the ant, thou sluggard, consider his ways, and be wise."

V. Reflect, how busy and active your spiritual enemies are to deceive and destroy you; and shall you neglect to provide for your safety and stand on your guard against them? Your spiritual foes are many, nor do they slumber or sleep; but while you are thus employed, they watch their opportunity to gain their advantages, and perpetrate their pernicious designs. Is not the world continually tempting, and studying to allure, through "the lust of the eye, the lust of the flesh, and the pride of life?" Is it not offering its poisoned draughts for you to swallow, and holding its cup of meretricious pleasure to your lips, to intoxicate and seal up all your senses, and throw you into a still deeper sleep, saying, "Stolen waters are sweet, and bread eaten in secret is pleasant?" While you are indulging your fatal repose, is it not binding you, with new, and still stronger, cords, to lead you away captive, while you are incapable of resistance and unprepared for defence; as the Philistines were upon Sampson, when he was lulled asleep by the artful blandishments of Delilah?

Have you not a dangerous intestine enemy in your bosom, ever present, and lying in wait to deceive? Are not your corruptions powerful and restless, warring perpetually against the soul? Are they not as so many leeches sucking your blood and strength; or as so many serpents stinging you to death; or like so many vultures preying upon your vitals? And will you not awake, but cry, "Yet a little more sleep, a little more slumber, a little more folding of the hands to sleep?" Are you under no concern to have your corrupt affections crucified with Christ, and the body of sin and death subdued and destroyed, which otherwise must vanquish and destroy you? "If you live after the flesh, ye shall die; but if ye through the spirit mortify the deeds of the body, ye shall live."

Again, is not your great adversary vigilant, going about like a roaring lion, seeking whom he may devour? Is he not like an adder secretly lurking in the path, and nestling in the grass, in order to slay the heedless and unwary? And are you not, O slumbering sinner, an easy and certain prey to this devourer? Are

you not already in his custody, and held fast in the paws of the lion, who is ready to tear you in pieces while there shall be none to deliver? This is his fixed intent, though he may now fawn and flatter, and use all his devices to keep you at rest, and to secure you more effectually in his interests? Can your sleep be sweet, and your rest undisturbed, in "the lion's dens, and the mountains of the leopards?" Can you think the house in peace, and the goods safe, while the tyrant of hell armed is the keeper? Is it not better to awake to righteousness, and rouse up to the fight? to call in the aid of the stronger man, who "binds the strong man and spoils him of his goods;" and henceforth to commence a war against principalities and powers, and spiritual wickedness in high places. Is it not time to think of escaping out of the snare of the devil, and putting on the armour of light, even the whole armour of God, whereby you may be enabled to resist and quench all the fiery darts of the wicked one.

Further, do you not see Satan's vassals and emissaries most diligent and active in his service? Do not the men of the world and children of disobedience exert themselves to the utmost in furthering their ungodly designs? Do they not draw iniquity with cords of vanity and sin as with a cart-rope? They rise up early, they sit up late; they rest not till they accomplish mischief. And shall you be less careful to serve God than they to dishonour him?—Shall men run so swiftly to destruction, and hardly be dragged along in the way of life? Shall they strive as in a race to get first to the goal of perdition; shall they work so hard, so constantly and unweariedly, to earn the wages of sin; and rise so late and move so reluctantly forward in the way of heaven, for the prize of the high calling of God in Christ? Shall the children of this world be still wiser in their generation than the children of light? Shall Satan's work be done with dispatch, and with all the might, and the work of the Lord performed negligently and slackly, or not at all? Is the service of sin so noble and profitable, and the wages of wickedness so very delightful, that they must have the preference? Surely if men were not blind and infatuated, they would own, that they ought to shew at least equal earnestness, and give equal diligence to obtain salvation, as others bestow in working out their own damnation, and that of their fellow-creatures.

VI. Consider, how short time's duration is, and how constant and rapid its motion. The longest date to which you can reasonably extend your hopes of existence here is but a very little while: It is a passing day that declines, and is succeeded by the night of death, and the darkness of the grave. Your days are

an hand-breadth or a span; your age is in God's sight as nothing; whatever it be in your own: Your life is but a fleeting vapour, that appeareth, and vanisheth away; you are spending your years as a tale that is told. You are drawing near to your long home, and bordering on the confines of eternity. Why should you then be asleep? That short space requires to be well and wisely husbanded. Little do you reflect on the value and preciousness of time, while you can abuse and waste it? Shall you squander it away so profusely, as if you had it at will, as if it would never be done? Will you slumber away that short and limited period allotted you for the most important purposes, and defer your everlasting concerns to the night wherein no man can work; for there is no knowledge, nor device, nor work in the grave where thou goest.

Remember though you sleep, time doth not;—while you linger it flies: with a silent yet incessant motion it hastens forward, never, never to return. Can you arrest time, or stop one moment its career? Can you make it attend your convenience, wait upon your leisure, or stand still, while you are dancing your endless circle of folly and vanity; or can you detain it (to use the figurative language of the text) till you have slept your sleep outright, and till you see proper to shake off your long slumber? If this could be done, you might have some shadow of excuse for delaying and loitering. But this is a dream and reverie so extravagant, that you cannot be supposed to entertain it for one moment. No: Time waits not for man, nor doth opportunity tarry for the sons of men. They run as with hind's feet, and fly as on eagle's wings. They are fleetier than the swift ships, full bound for the haven of desire. Your last year is gone beyond a possibility of recall; your yesterday is past, your present hour is expiring. While we name a moment, a moment is fled. In the present word spoken and heard, we are nearer death than in the last. Life spends and wastes in every breath we draw.

Besides, how uncertain and precarious is your condition! Life is not more short than uncertain. Can you promise on years to come: Yea, can any be sure they have another month, week, day or hour to live? Diseases and death lie in ambush about you.—Mortality lodges in every particle of our dust, and is entwisted with every fibre of our bodies. Every element may prove our bane; and a thousand things cause a premature dissolution.—Those who are now young, and gay, and vain, may soon be cast on the bed of languishment or pain;—may wither and fall as the blasted flower; and be under an inevitable necessity of associating with the worms, and mingling their ashes with their na-

tive dust. How thick do the arrows of disease and death fly around you! How know you, O careless soul, but this very night a fever's fiery rage may revel through your veins, enervate your strength, and burn and prey upon your vitals? How knowest thou, sleeper, but death may close thy eye-lids before to-morrow, cut the thread of God's patience, and send thee to an unchangeable state? Therefore, boast not thyself of to-morrow, for thou knowest not what a day may bring forth. And think how awful it will be if the sleep of death overtake you before your eyes are opened and spiritually enlightened;—to have this thief stealing on you unawares, arresting you as an enemy, and hurrying your souls away unprepared to a judgment-seat. What multitudes of secure sinners have met with a midnight alarm, and an unexpected awakening! How many have been all of a sudden seized, and surrounded with the terrors of death, without time to exercise one composed thought, or pour out one prayer to the Father of Spirits, and the Saviour of men, as God unexpectedly addressed the rich man in the parable, saying, "Thou fool! this night thy soul shall be required of thee." Will you slumber while your life hangs in doubt, and your souls in continual uncertainty?

(To be concluded in our next.)

[The following article is inserted not because we have formed an opinion of the work here spoken of, (for we have not seen it, and know not if there be a copy in the United States,) but as an interesting and well written piece of intelligence. As there has hitherto been much confused speculation on the Apocalypse, some will doubtless consider the view here said to be given, of a character similar to what has gone before it; others, perhaps, may regard it as corresponding to the signs of the times, and agreeable to the letter of the text: but all are left to draw their own conclusions.]

From the London Literary Gazette.

THE APOCALYPSE.

The Apocalypse of St. John; or Prophecy of the Rise, Progress and Fall of the Church of Rome—the Inquisition—the French Revolution—the Universal War—and the final Triumph of Christianity; being a new Interpretation.—By the Rev. George Croly, A. M. H. R. S. L.

This volume is dedicated to the Lord Bishop of Salisbury, a prelate whose high character for all that does honour to his station, for intelligence, virtue, and literature, argues well for any writer to whose work he has, as in this instance, permitted the sanction of his name.

But as every work, however thus favourably introduced to the public, must stand or fall on its own grounds, we shall now proceed to state the claims of the present elucidation of one of the most important, and unquestionably the least known, portions of the scriptures.

It is a singular fact, that while the other divisions of the sacred volume have been interpreted with a fulness that leaves scarcely room for the most trivial addition of light, and with a clearness that makes scepticism at once absurd and criminal; the Apocalypse, written by the most favoured of the evangelists, the last great document of the prophetic spirit to mankind, the roll of the fates of the Christian church, and with it of the world, should be and ever have been a tissue of perplexity, the most stubborn trial of the commentator, and converted, by the infinite failures of the plans of education into darkness visible. The names of Faber, Kett, Galloway, Woodhouse, and Tiloch, will convey to those who are familiar with modern divinity the impression of labour and learning. But it is (in the author's view) beyond all doubt, that with the Apocalypse they have effected nothing; and their chief value has been that of showing, that no attempt pursued on their principles can lead to the light. The result of those endless discrepancies is of course the inclination to discredit the book; the readiness to conceive that what has so long defied explanation was not made to be explained; and the consequent consignment of a most magnificent and illustrative work of the Divine Inspiration to the hands of enthusiasm, or to utter and ignorant neglect. From both of those culpable abandonments, it is the object of the present work to rescue the Apocalypse, not by appeal merely to the ancient authorities of theological literature, the fathers and other early leaders of the church, though this is not unattended to, but by the true and sufficient way of showing that it is capable of an obvious and direct interpretation, that all that was necessary to the discovery of this interpretation was the adoption of an arrangement pointed out by the nature of the book, and overlooked by the commentators, merely from their having rashly followed each other's track, and that the prophecy contains, with a minuteness increasing as it approaches our own time, (the true evidence of inspiration,) all the grander features of the history of Christendom.

The present interpretation is, as is stated in the introduction, wholly original, having been made without reference to any of the preceding writers; is new in the arrangement, the mode of elucidation, and the nature of its discoveries; and is, according Mr. Croly's statement, thus grounded—

"The Apocalypse is a collection of divine visions, seen probably at different times, but all during the apostle's exile (at Patmos.) It consists of six portions:—The vision of the Asiatic persecution. The vision of the Seals, or general view of Providence in the government of the church and the world—beginning with the period of Constantine, and ending with the close of the final age of mankind. The vision of the trumpets; the vision of the Vials,—which two are nearly identical, and describe the inflictions laid upon the persecutors of the church, beginning from the establishment of the inquisition, and closing with the final ruin of the popedom, and the triumph of Christianity. The vision of the Church, distinguished into three eras of pagan persecution, and the catastrophe, of her oppressors, and the vision of the Triumph of Christianity.

"It will be shown in the course of the interpretation, that this prophecy, includes in the most direct manner, all those great events which make the frame work of history since the first age of Christianity, that it distinctly predicts the establishment of the Church under Constantine and his successors; the overthrow of the Roman empire; the erection of the barbarian kingdoms on its ruins; the rise of the popedom; the establishment of the Inquisition; the persecution of the first reformers; the successive punishments laid on Italy, Spain and France, as the three powers by which the Inquisition was let loose against Protestantism, namely, the destruction of the Spanish armada, the civil war following the overthrow of Protestantism in France, in 1685, the wars of Louis 14th, the French Revolution, and the final and universal wars."

"It will be seen, by a comparison with any of the preceding commentaries, that this arrangement differs from them all in many important features, but peculiarly in the juxtaposition of the Trumpets and Vials, whose extreme similarity has hitherto struck our readers, yet which has been treated, in deference to the errors of the early commentators, Mede, &c. as relating to totally different events, centuries asunder. The result of this separation has been remediless confusion. In the present volumes it is shown, that the two series begin from the same point—the establishment of the Inquisition, and continue together; the Trumpets giving the civil and political view of the events, the Vials the ecclesiastical—and both ending in the universal war, which the interpretation shows to be the *next great event* to the French Revolution, and to be, in fact, approaching rapidly—its approach being declared in the prophecy to be accompanied by certain *signs*, which our common experience admits to be obvi-

ous at the present hour, viz. the extraordinary distribution of the Bible, the continued influence over Europe of the four great powers, by whom the French empire was put down, &c. The universal war is shown to be predicted at the close of no less than four of the visions, and to be detailed with circumstances of measureless terror. It is fully shown from the prophecy that it shall be ushered in by a sudden revival of atheism, superstition, and religious violence, acting upon the European nations until they are inflamed into war. All the elements of terror and ruin shall be roused; Protestantism persecuted; Popery, after a momentary triumph, utterly destroyed; a general shock of kingdoms consummated by some vast and palpable developement of the Divine Power, at once protecting the church, and extinguishing in remeiless and boundless devastation, infidelity and idolatry.

"This prophecy takes successively the language of the prophets exulting over the fall of the great and opulent cities of the East, the broken sceptres, the spoiled wealth and burning palaces and temples of Tyre and Babylon; the still sterner denunciations over the crimes of Jerusalem; the images of wild and sudden invasion, and hopeless battle; the massacre, the conflagration, the final crush of polity, power, and name. Even the agencies of nature are summoned to deepen the prediction, earthquakes and subterraneous fire, lightnings and ponderous and fatal hail. And in the midst of this chaos of bloodshed, fire and tempest, towers the form of the Avenger, flashing with terrible lustre, crowned and armed with the power and wrath of Deity against a world that has for so many ages of long suffering resisted his Spirit, worshipped idols, and enslaved and slain his people—God, a consuming fire! It is further declared, that this catastrophe is now approaching hour by hour; that the French revolution was to have been the last great event before it; with but a brief intervening period, occupied by Providence in preparing and securing the true church, in spreading the scriptures, and in giving a last opportunity to the unbeliever and the idolater to accept the truth of God. The Apocalypse thus assumes the rank of not merely an elucidation of the Divine will in the past, nor an evidence of the general truth of Christianity, but of a warning of the highest and most pressing nature to all men, in the entire range of human society. It is not the mere abstract study of the theologian, nor the solitary contemplation of the man of piety; but a great document addressed to the mighty of the earth; wisdom calling out trumpet-tongued to the leaders of national councils; the descended minister of Heaven summoning for the last time the nations to awaken to the peril already darkening

over their heads, and cut themselves loose from those unscriptural and idolatrous faiths with which they must otherwise go down; the Spirit of God commanding the teachers and holders of the true faith to prepare themselves by the cultivation of their powers, by a vigilant purity, by a generous and hallowed courage, for that high service of God and man in which they may soon be called on to act, and perhaps to suffer, and proclaiming to all men alike the infinite urgency of redeeming the time before the arrival of a period that to the whole world of idolatry, European and barbarian, shall come with a civil ruin, of which the subversion of Jerusalem was but a type, and with a physical destruction that can find no parallel but in the inevitable fury of the deluge."

Having thus briefly stated the nature of Mr. Croly's work, we must limit ourselves to giving a few specimens of the style; premising that, for the sake of putting his interpretation to the severest test, he has given it, verse by verse, a mode which allows of the reader's instant detection of any straining of the original, if such there should be; but which on the other hand, is beyond all comparison the most advantageous in point of clearness and conviction.

"*The Fall of Paganism.*—The triumph of Christianity was come. Theodosius, a statesman, a soldier, and a man of virtue, was called from obscurity to the empire. The lingering reluctance of the throne to repress the ancient superstition, was suddenly changed for a wise and bold activity. A succession of decrees, like successive flashes of light from the sword of the Spirit, smote the worship of the idols, closed the heathen temples and established Christianity as the religion of the Roman world.—Thus fell Paganism, the great antagonist of truth, purity and wisdom—the pamperer of human passion and pride, splendid and stately to the eye, but made to be the oppressor and the murderer. At this distance the mind still contemplates it, like the ruins of one of its own temples, and pondering at its stupendous extent, the depth and age of its foundation, the grandeur and costliness of the embellishments lavished upon it by the genius of antiquity, may well doubt that it was either raised or overthrown by the strength of man. But it was the house of darkness: vice and blood were the offerings on its altars; its fall was the freedom of nations, the beginning of a day which shall know no end; and loud and lofty be the thanksgiving for that fall which let in light upon mankind."

The miraculous origin of Christianity.—No conformity of circumstances can account for the origin of Christianity. A being, known to the world only as a Jewish peasant, delivered a system

of doctrine which overthrew, not merely some feeble philosophy, or some harsh and popular superstition, but both theory and establishment of the state religion, guarded and fought for by the armed strength of the most powerful government of the greatest of all empires. Thousands and tens of thousands owed their daily bread to their connexion with that religion. Millions on millions had identified it with all their conceptions of life, of enjoyment, and of that obscure hope in which the heathen saw a life to come. The noble families owed a large portion of their rank and influence to it. The emperor himself was the high priest. Old tradition invigorating into living belief, made it the pledge of safety to the empire—a sacred protector, without which the glories of Roman dominion were destined to inevitable ruin. Yet against this haughty and colossal erection; the consummate work of subtlety and strength; stood forth a solitary Being, and at his word the whole pile, the great fortress that towered up to heaven, came wall and gate to the ground. And by what means had this been done? By nothing that can find a parallel in the history of human impulse. Signal austerity, enthusiasm, wealth, military genius, the promise of splendid success, visionary doctrines, the displays of a sensual paradise, have made proselytes in barbarous ages, or among the loose creeds of contending heresies. But the founder of Christianity, cast away all those weapons of our lower nature. He shrank from no declarations of the most unpalatable truth. He told the Jew that his spiritual pride was a deadly crime. He declared that the cherished impurity of the Gentile was a deadly crime. He plucked up the temporal ambition of his followers by the roots, and told them that if they were to be great, it must be through the grave. In the full view of popularity, desertion, and death, he pronounced to the Jews the extinction of their national existence—to the disciples, their lives of persecution. At the time of his death, his name had scarcely passed beyond his despised province; and when at length it reached Rome, it was known only in contemptuous connexion with that crowd of unfortunate men condemned to the rack and the flame. Yet within the life of man his religion was constituted the worship of emperor and people, his doctrines were acknowledged as inspiration, and the civilized world bowed down before him as the God whom the heaven, and heaven of heavens cannot contain. Those wonders are familiar to the Christian, but they are still wonders, the mightiest phenomena on which the spirit of a man can gaze, the stars of our mortal twilight, and worthy of our loftiest admiration till

the gates of the grave shall be unbarred, and the vision of glory shall spread before us without a cloud."

Towards the close of the history, the writer adverts to the signal success which have characterized England during the late war, and gives a passing sketch of each of the four pre-eminent public men by whom the country has been led to glory. We have room but for one—Pitt.

"In all the interpositions of Providence, the fewness of the instruments is a distinguishing feature. In the commencement of the great European conflict, a man stood at the head of English affairs, fitted, beyond all his predecessors, for the crisis—gifted with all the qualities essential to the first rank in the conduct of empire—an eloquence singularly various, vivid and noble; a fortitude of soul that nothing could shake or surprise—a vigour and copiousness of resources inexhaustible. But he had a still higher ground of influence with the nation, in the unsullied honour and superiority to all the baser objects of public life—the utter stainlessness of his mind and conduct—the unquestionable purity of the zeal which burned in his bosom, as on an altar for the glory of England. The integrity of Pitt gave him a mastery over the national feeling that could not have been won by the most brilliant faculties alone. In those great financial measures, rendered necessary by the new pressure of the time, and on which all the sensitiveness of a commercial people was alive, the nation would have trusted to no other man. But they followed Pitt with the profoundest reliance. They honoured his matchless understanding; but they honoured more the lofty principle and pure love of country, that they felt to be incapable of deception. The British minister formed a class by himself. He was the leader, not only of English counsel, but of European.—He stood on an elevation to which no man before him had ascended. He fought the battle of the world until the moment when the struggle was to be changed into victory; he died in the night of Europe, but it was when the night was on the verge of dawn. If it could ever be said of a minister, that he concentrated in himself the mind and heroic heart of an empire, that he was at once the spirit and the arm of a mighty people, Pitt was that man."

It is not our province, nor have we ever entered the field of theology, to decide any of its great questions brought forward in books which we have been called upon to notice in the Literary Gazette; nor shall we here depart from our neutral principle.—But we would ill discharge our duty of fair reporters to the public, if we dismissed Mr. Croly's work without expressing our

very high admiration of the abilities and genius it displays. Of the powerful mind he has brought to his inquiry, of the extraordinary vigour of his style, the originality of his historical views, of the energy with which he seeks to elicit what he considers to be truth, and of the great and various intellectual endowments which he displays, it is our pleasant task to speak in terms of the warmest eulogy. It is long since we have read a production of equal fervour and force; and we can safely say, that even those who are disinclined to peruse polemical writings, will find in this volume an infinitude of literature, history and topics of general interest to instruct and delight them.

TRIBUTE OF PRAISE.

The following interesting incident at the close of a funeral sermon delivered by the Rev. Mr. Oliver, after the death of the Rev Adam Gibb, of Edinburg, in the church of the deceased is related in the last Reformed Dutch Church Magazine:—

“When he had finished the sermon he was proceeding to pronounce his character and eulogy. He made a long pause. He attempted to speak what he had prepared; but the venerable gray-haired pastor was unable to utter a word. He covered his face with his hands, and wept with the weeping audience. He dried up his tears and once more raised himself up to pronounce the eulogy. Again his voice was stifled. He bowed down, and wept for several minutes. A third time the aged pastor of Linlithgow attempted to pay the last tribute to one whom he loved as his own soul. But he burst again into tears and wept aloud. The whole audience melted into tears and the most of them sobbed and wept. And after a long silence, interrupted by sighs and groans, the clerk rose and gave out the 15th verse of the 116th Psalm. (Scottish version,) “Dear in God’s sight is his saints’ death,” &c. and the mournful melody of “Old Martyrs” flowed from the lips of two thousand weeping people. It was without affectation and without design. And it was one of the most touching and eloquent perorations, perhaps, which ever closed a funeral sermon over departed piety and worth.”

APPALLING FACTS

Mr. Hewitt, agent of the American Society for the promotion of Temperance, established in Boston in 1826, has communicated the following facts, on the best estimate he has been able to make:

The ardent spirits drank in the United States, it is calculated, cost forty millions of dollars annually, and the pauperism occasi-

oned thereby upwards of twelve millions more. Out of 1060 criminal prosecutions in the city of New-York in 1820, more than 800 were connected with intemperance. In 1826 of 739 persons sent to the almshouse in Baltimore, 554 were the victims of intemperate practices in drink. More than 10,000 persons die annually in the United States of diseases induced by intemperance.—Taking this as the basis of the calculation 31,750 die annually in the United States from the effect of intemperance. In London, one in eight deaths is attributed to this cause; but the above estimate would make one in three over twenty years of age in the United States. We would hope this was too large an estimate. It is ascertained there are 100,000 drunkards in the United States, and these carry misery and affliction into at least 200,000 families



From the Gospel Magazine of 1796.

ON THE CHARACTER OF THE RIGHTEOUS.

That none of the children of Adam are righteous, in the strict and proper sense of the term, is held forth to us in every part of the sacred page. "There is none righteous, no, not one. They are all gone out of the way, they are altogether become unprofitable." To this melancholy declaration, every age and every clime, every heart and every conscience, bears its sad and irresistible testimony. Still, however, the same page of scripture frequently speaks of the righteous, describes the blessedness entailed on such persons, and seems to be written with particular attention to their interests.

Is it worthy of note, that when the scripture speaks of the blessedness of the righteous, it generally speaks in the present tense, and not merely in the future—thus, Psalm i, 1. "Blessed is the man that walketh not in the counsel of the ungodly." Not merely "blessed *shall* be the man," (which follows after, ver. 3.) but blessed is he. So Ps. cxix. 1. "Blessed *are* the undefiled in the way. Blessed *are* they that keep his testimonies." The same is observable with respect to the performance of certain righteous acts. Ps. xli. 1. "Blessed *is* he that considereth the poor." Ps. xl. 4. "Blessed *is* that man that maketh Jehovah his trust, and respecteth not the proud, nor such as turn aside to lies. Ps. cvi. 3. "Blessed *are* they that keep judgment, and he that doeth righteousness at all times."

It appears, then, that the truly righteous are blessed of God; and that not on account of their righteousness, but antecedent to it; so that this blessing is productive of every thing in them, that deserves to be so called. The man who is desirous to know his

true state toward God, should therefore begin his enquiries where the history of righteousness always begins, namely, in the communication of divine favour and grace, for all righteousness which does not proceed from thence, is spurious. It may make men proud and conceited, but it affords them very little reason to be so.

Now the truly righteous, in the sense of scripture, are distinguishable, chiefly by the three following particulars:

1. A cordial and thankful reception of the righteousness of Jesus Christ, as the only and exclusive ground of their acceptance with God, and of acquittal in their own consciences from the guilt of sin. Those who are not righteous in themselves, can only be properly considered as such by the imputation of another's righteousness to them, which righteousness must include in it a satisfactory atonement for those offences which are to be done away by it. How then is it possible for any to be truly righteous, who reject the righteousness of Jesus Christ? Where will they find another in its place? It is in vain to urge that sincerity will stand in the stead of perfection, for this is not only acknowledging unrighteousness, but sitting down contented with it, and leaving every thing just where it was. It is with the perception of a real atonement that true righteousness must begin. Such is the atonement made by our Redeemer, an atonement highly acceptable to the awakened mind; and already actually accepted of God. This affords rest and peace to the conscience, and presents a new ground of acceptable obedience. God is henceforth no longer considered as a hard master, "reaping where he hath not sown, and gathering where he hath not sown;" but as the God of grace, "pardoning real iniquity, transgression and sin, and who taketh pleasure in them that fear him," that is, "in them that hope in his mercy."

2. The truly righteous man thirsts for general and universal rectitude of his understanding, heart, and life. He "delights in the law of God, after the inner man," and aims at thorough conformity to it. It was a conviction of the guilt, defilement and demerit of sin, that made, and still makes, the sacrifice of Jesus Christ so heartily welcome to him. He is therefore "dead to sin." He neither loves its practice, nor fears its curse. He cannot then live in it from the pleasure it affords him, or have recourse to it to stupify those alarms of conscience, for which he has now found a safe and infallible remedy. On the contrary, whenever he falls into it, it grieves and distresses him, and he sees with a concern that nothing but the view of pardon by the blood of Christ can pacify the numberless imperfections that cleave to every thing

he does. But having this view of pardon, and seeing the everlasting sufficiency of Christ's righteousness, all the sin and imperfection he sees in himself cannot make him give it up as a lost case; he renews the struggle again, he presses still toward the mark, and he looks forward with an expectation that no power can ever frustrate, to a full, complete, and everlasting victory over all the opposition, distress, and difficulty with which he can possibly be harassed in this world.

3. The truly righteous man abounds in frank and free confession of sin: He is honest of heart, and he does this both with respect to that general corruption of nature from which it proceeds, as well as to those particular things in which this corruption discovers itself. He will, on proper occasions, acknowledge it to man, and he constantly confesses it to God. Why should he not? He cannot tell the divine Being any thing he does not already know much better than he. And let him have what he will to confess, he is not going to confess it at a judgment-seat, but at a throne of grace, where there is full pardon for all offences, and where every temptation to hypocrisy is done away for ever.

Not only does this honesty of heart produce confession of sin, but confession of sin cultivates honesty of heart. It lifts the man up above disguise. Being enabled to hope the best, even when he knows the very worst that can be known respecting himself, he sees all trick, artifice, and deception, to be totally out of place, and doubly detestable. Because he thus waits on God; "integrity and uprightness preserve him. Though he fall seven times, he rises again. For God will not suffer the righteous to be moved" from off that firm foundation on which he has settled them. There he guards them with an unconquerable arm, cheers them with the fruit of the tree of life, and gives them to drink of that immortal spring, which is in them, "as a well of water, springing up" in reviving streams, and sure at length, to find and mingle with a boundless ocean of "everlasting life," righteousness, and felicity.



EXTRACTS FROM MASON'S REMAINS.

It signifies nothing to say we will not change our *religion*, if our religion change not *us*.

If a man lives and dies a mere professor it had been better for him if he had lived and died a mere heathen.

The duty of religion flows from a principle of religion.

It is not talking, but walking with God, that gives a man the denomination of a Christian.

Darkness may as well put on the name of light as a wicked man the name of Christian.

It is our main business in this world to secure an interest in the next.

A desire of happiness is natural; a desire of holiness is supernatural.

If God hath done that good *for us* which he hath denied *to the world*, we ought to do that service *for him* which is denied him *by the world*.

If we are willing, God will help us; if sincere, God will accept us.

A serious remembrance of God, is the fountain of obedience to God.

If you forget God when you are young, God may forget you when you are old.

When a Christian considers the goodness of God's ways, he wonders that all the world doth not walk in them. But when he considers the blindness, and depravity, and prejudice of the heart by nature, he wonders that any should enter upon them.

Make your calling sure, and your election is sure.

Uneven walking, with a neglect of watching, makes a disconsolate soul.

Four things a Christian should especially labour after, *viz.* to be *humble and thankful, watchful and cheerful*.

Select Religious Intelligence.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Princeton Theological Seminary.—From the Report of the Directors of this Institution, to the late General Assembly, it appears that the number of students at the date of the previous Report, was 114. Number received during the last summer session, 10. Winter session, 32. Present number, 91. The number who completed their course at the summer term, was 24. Two new scholarships have been formed during the year.—one by Mr. James Anderson, of New-York, the other by Mr. Anthony Kennedy, of Frankford, Pa.

The Western Theological Seminary is located at Allegany Town, near Pittsburgh.

Marriage Question.—It has been decided by an overwhelming majority as we have heard, of 50 Presbyteries to 13, NOT to erase the clause in the Confession of Faith which prohibits a man from marrying "any of his wife's kindred nearer in blood, than he may of his own," &c. The General Synod of the Reformed Dutch Church have come to the same decision: So that we hope this question will now be at rest, in the United States, forever.

REFORMED DUTCH CHURCH.

The General Synod of the Reformed Dutch Church met at Philadelphia, June 6. The following particulars of their proceedings are collected from the *Philadelphian* and *New-York Observer*.

Present, 36 Clerical, and 26 Lay Delegates.

The Session was opened with prayer by the Rev. John Ludlow, President of the last Synod, who also delivered a Synodical Sermon in the evening from Acts iv. 32.

The members met every morning, during the sessions, for prayer; and set apart the afternoon of the 7th, as a season for special prayer for the effusion of the Spirit.

Intemperance.—The Rev. Mr. Hewitt, Agent of the American society, for the promotion of Temperance, was heard before the Synod; on which the Synod resolved, "that it cordially approves the object of the Society of which he is the Agent; and that it be hereby recommended to the Ministers, Consistories, and Congregations under its care, to promote the cause of temperance by precept and by example, and as one means of furthering this most benevolent object, to discourage the indiscriminate use of ardent spirits in family and in social circles."

Incest.—The subject of a man's marrying his deceased wife's sister, came before the Synod from the last meeting. This act is prohibited by the statutes; and the question was decided, 41 to 15, that it is inexpedient to make any alterations or modification in them.

Missionary Society.—The Rev. Professor De Witt preached the annual Missionary Sermon before Synod, from Isa. lxii. 6, 7, and a collection amounting to \$72 36, was taken up in behalf of the Missionary Society, of the Reformed Dutch Church. The Rev. Wm. Brownlee, D. D. was appointed to preach the annual Missionary Sermon at the next stated meeting of the Synod, and the Rev. Samuel A. Van Vranken was appointed his *secundus*. The funds of this Society have been augmented, scattered churches have been gathered together, and precious souls have been brought into the liberty of the children of God.

Classis of New-York.—The appeal from a decision of the Particular Synod of New-York, dividing the Classis of New-York, by that Classis, was sustained by a majority of 24 to 7.

New Church.—A committee of Synod attended the laying of the corner stone of a new church, in the new villaga of Manyunk, about 6 miles up the Schuylkill. "The Hon. S. Van Rensselaer gave \$100 to the object; A. Van Nest, Esq. \$50; the spectators \$40. Address by the Rev. S. A. Van Vranken.

German Reformed Church.—Of this communion, which was represented in Synod by a corresponding delegate, it is said, "The prospects of that large and interesting portion of Zion are unusually cheering. The Seminary of that church is now in successful progress. The ministers are multiplying, and though, as is frequently the case in all Christian Communities, the Report complains of lukewarmness in many, yet the spirit of devotion has gone forth more extensively than in former years."

Literary and Theological College.—The subscriptions for the support of the third Professor are in great forwardness, and the Literary department is in full and prosperous operation. Increasing attention is paid to the education of young men for the ministry.

Profanation of the Sabbath.—Synod adopted resolutions, lamenting the increasing prevalence of this sin, and call upon their churches and congregations to discourage it, particularly the running of public stages, steam-boats and canal boats.

Mission to Holland.—The Rev. J. Ludlow and P. Labagh were elected Agents, to proceed with all convenient despatch to Holland, to gain information relative to the state of the church there, and to solicit donations in books and money, in aid of the institutions at New Brunswick. In case of their refusal or failure, the Rev. T. Dewitt and Rev. J. F. Schermerhorn were appointed their *secundi*.

State of Religion.—The committee on this subject say, "The most desirable harmony of views and unity of efforts prevail throughout our bounds."—The evils which they particularly name are, "the backsliding and worldly

spirit of many of the avowed followers of Christ," neglect of family and public worship in some instances, visiting, amusements on the Sabbath, the want of a benevolent spirit and of brotherly love, neglect of the education of children, and conformity to the world. Out of the church, vice and immorality prevail and abound, in many places, and the gospel is without effect.

HERETICAL BOOKS.

A work has recently appeared in England, entitled—"An Account of the Indexes, both prohibitory and expurgatory, of the church of Rome," embracing a catalogue of books, the reading of which is prohibited in Catholic countries. The first "Index" was published under the authority of the Council of Trent, in 1564, and care has been taken to add to the list such modern publications as are deemed unfit for a Catholic reader. The last Roman edition of the catalogue was published in 1819. The Vicar of Croyden said in a Sermon at Paul's Cross, "*We must root out Printing or Printing will root out us;*" but this was a task too great for the Roman See, even in the early days of this estimable art, and the only course to check the progress of light and inquiry, was, the interdiction of all books which did not meet the approbation of the Priesthood, wherever their power was absolute. To effect this, the most odious tyranny is exercised. Booksellers are compelled to keep a list of all the books they sell, signed by a Bishop or his Vicar, conjointly with the "Inquisitor or heretical pravity;" and any violation of the "Rules" adopted for the prohibition of heretical books, whether by the printer, seller, buyer, or reader, is punished by the forfeiture of the books, excommunication, and *such other punishment as the Bishop or Inquisitor shall think proper*. Heirs and testamentary legates are allowed to make no transfer or even use of books left by deceased persons, until a catalogue of them has been submitted to the proper authority, and a licence procured. Translations of the Scriptures are allowed only to such persons as shall receive a license for the purpose from the Priest or Confessor; and the same rules applies to books of controversy between Catholics and their opponents. No works are to be printed without a previous examination by the Bishops and Inquisitors, who shall affix their approbation in their own hand writing.—*Charleston Obs.*

BOMBAY MISSION.

Since the year commenced, somewhat more than 450,000 octavo pages, in Mahratta, have been issued from the press, on account of the mission; and about 150,000 pages 12mo., for Societies and individuals sustaining no connexion with the mission. A few English works have also been printed.

The Missionaries say, that the demand, among the natives, for printed books, is rapidly increasing, and that those of a religious character are readily received by great numbers.

The *boarding-school* for the instruction of country-born and half-cast children in English, was relinquished in May, in consequence of the diminished strength of the mission. The *native free-schools* continued to afford encouragement. Their number for boys, when the letter was written, was twenty-four, of which eight were in the town of Bombay.

BIBLE MOVEMENTS IN PRUSSIA.

More than a year since, it was ordained by the King of Prussia, that in all the Protestant churches of the kingdom, a collection should be made annually for the Prussian Bible Society. He has also ordained, that in all the Protestant schools where the Bible is not used, it shall be introduced: That where it has been supplanted by detached portions of Scripture, it shall be restored entire, viz. for the younger scholars who can read with fluency, the whole

New Testament; and "for those who are near the instruction for confirmation, or who already have a New Testament, or who are in a higher class," the whole Bible: That in all seminaries for the education of school-masters, instruction shall be given to qualify them to make a judicious use of the Bible in teaching children, with a faculty of ready application, as the rudiments, not only of an outward, but an inward, acquaintance with it." By a decree still more recent, all his Majesty's subjects are required, under penalties, to send their children to school at a certain age. Hence it follows, that unless the laws are broken, *not a Protestant child in the Prussian dominions will hereafter grow up in ignorance of the Scriptures!*

BENEVOLENT SOCIETIES—ANNIVERSARIES.

The following schedule, which we have prepared chiefly from official documents, presents, at one view, the receipts of the principal Benevolent Societies of our country, during the year embraced in their last annual Reports, and also during the year preceding:

<i>Names.</i>	<i>Yr. commences.</i>	1825—6.	1826—7.
Am. Education Society,	May,	\$12,003 09	\$73,428 90
Am. Board of Missions,	September,	63,392 54	67,401 90
Am. Bible Society,	May,	51,339 94	64 764 13
Am. Sabbath School Union,	May,	12,499 68	42,000 00
Am. Tract Society,	May,	10,158 78	30,413 01
Am. Home Missionary Society,	May,	11,804 00	18,140 76
Am. Colonization Society,	January,	10,936 04	15,963 87
Am. Baptist Board Missions,	May,	7,108 14	10,987 31
Am. Tract Society, (Boston,)	May,	6,335 05	10,304 30
Presbyterian Education Society,	May,	8,000 00	8,000 00
Methodist Missionary Society,	April,	4,908 22	6,812 29
Missionary Society of Ct.	January,	4,969 00	6,215 65
Ref. Dutch Church Miss. Society,	May,	2,577 93	3,528 24
Western Domestic Miss. Soc. [Formed June 7, 1826.]			2,577 68
Am. Jews Society,		8,595 00	1,266 40
		<hr/> \$214,627 41	<hr/> \$361,804 54

We find the total amount contributed to the above named fifteen Societies during the year embraced in their last Reports, to be \$361,804 54; and the total increase above the receipts of the same Societies the year preceding, \$147,177 13.

This result will probably surprise others as it has ourselves. It indicates an advance in the cause of Christian charity, such as perhaps was not anticipated, even by those best acquainted with the religious movements of the age. [N. Y. Observer.]

TABULAR VIEW

Of Protestant Missions throughout the World, IN THEIR GEOGRAPHICAL ORDER.

In our last we furnished from the London Missionary Register, a Tabular view of African Missions. The following Table extracted from the same source, from the Missionary Herald, and the returns of the Secretary of War for November 20th, 1826, and given in the New-York Observer of June 16th, contains a view of Protestant Missions throughout the world. We think we may safely affirm, that in no case the numbers are too large; while in many cases we know them to be too small, but have preferred leaving them as they are, rather than suffer any part of the statement to depend upon conjecture. For the same reason, we have, in several instances, left the places entirely blank.

	<i>Stations.</i>	<i>Miss.</i>	<i>Native Assis'ts.</i>	<i>{ Pupils in Sch.</i>	<i>Memb. of Ch.</i>
Western Africa,	16	13	107	2259	525
South Africa,	31	55	5	775	477
African Islands,	2	11	67	2181	
Mediterranean,	10	20		949	3
Black and Caspian Seas,	4	17			
Egypt,	1	5			
Siberia,	1	3			
China,	1	1	1	5	
India beyond the Ganges,	4	12		451	
India within the Ganges,	70	107	281	20237	547
Ceylon,	20	33	44	8259	616
Indian Archipelago,	13	15		218	
Australasia and Polynesia,	46	52	41	21950	2444
Guiana and the West Indies	74	99		3058	34406
North American Indians,	54	88		1783	1304
Labrador,	3	13			215
Greenland,	4	12			205
Total,	354	556	546	62125	40813

A Table similar to the above was given in our 2d volume page 403, last year. By comparing the two together, there appears to be an encrease within two years, of 65 Stations, 152 Native Assistants, 12,125 Pupils, and 2,794 Communicants; and a *diminution* of 27 in the number of Missionaries.—Whether there has been an *actual* diminution of Missionaries or whether our returns are less complete than those consulted by the Editors of the Herald, we do not know. It is certain, however, that the period in question has been a season of more than usual mortality among Missionaries—particularly in Western Africa, where the Church Missionary Society have lost seven of their labourers by death, (including females) within a single year, and three others have been obliged to return to their native land. Nor will the decease of five Methodist Missionaries, at Antigua, be soon forgotten. Add to this, the expulsion of all the Scottish Missionaries from South Russia, by governmental influence, and the peculiar pressure of the times in England, which has operated in some degree to check the sending out of Missionaries,—and we shall find, perhaps, sufficient causes for the diminution, supposing it to have taken place.

Summary of Religious Intelligence.

EUROPE.

Ireland.—We copy the following interesting intelligence, respecting the Reformation, from private letters, given in the Philadelphian. There probably may be some exaggeration in the statements, but unquestionably great movements have lately taken place in that country.

“As to Dublin, if the exertions that are there making continue, popery must either fall or turn to open rebellion. Messrs. Bush, Mathias, Singer, and White a very eloquent preacher in St. Mary’s church, and some others of the established church, besides Mortimer and Sullivan in St. Peter’s, are particularly active. The crowds that follow the latter are such that the outer gate had to be paled, leaving a narrow passage guarded by horse police to prevent the rush. I went to hear him last Sunday evening. I went at half past four to be in time for seven. I listened with delight to him for three hours. Besides these, there are three powerful dissenting ministers: Urwick, from Sligo, in York-street; Cooper and Steward, in the new chapel, Abbey-street.—Besides them, again, the Methodists take as efficient, though not perhaps so prominent a part. Mr. Ousely delivered four lectures on the subject. Sever-

ral priests have recanted; one of them preached in St. James' church last Sunday. A priest, with father, mother, sister, and brother, read their recantation in Christ's church. Rev. Mr. Pope and a priest, are publicly to discuss their differences the next week after Easter, in the Rotunda. This is matter of wonderful interest. In opposition to this, the other side are exerting themselves in every way; they have two chaplains preaching for them every evening, father Klough and Clowry, from Carlow. Their defence is indeed very weak, and is little more than scurrilous ridicule and abuse. The number of those that have joined the Protestant church since the commencement of this work, I suppose, is near two thousand. I hope it will continue."

In an other letter dated April 7th it is said, "My heart bleeds to tell you that your young friend J. W. is no more! On his way home from B. shortly after leaving a house, in which he had left a Bible, he was attacked with staves and other weapons and cruelly murdered. Two of the murderers now lie in Cavan jail. In a short time he had been instrumental in turning more than thirty catholics from darkness to light. A converted priest lately preached in our church, and gave us an account of more than 2000 who have ceased to follow the beast and turned unto the Lord."

Prussia.—In this country, the cause of Bible societies prospers greatly. The king favours the distribution, which is very offensive to the Catholics in his dominions: notwithstanding all this opposition, however, the "word of God grows and is multiplied."

Palestine.—The affairs of this mission, which was lately greatly depressed, begin to wear a more cheering aspect. The contests between the Turk and the Greeks, direct the attention of the former from the persecution of the missionaries. Asaad Shidiak was still in prison at the date of the latest accounts.

Sandwich Islands.—The affairs of this mission continue to prosper. But as was to be expected, in a case in which the gospel has obtained so signal a triumph over the powers of darkness, the enemies of religion, under the guise of friends, are making the boldest efforts to tarnish its glory. In a work of no less celebrity than the London Quarterly Review, the character of the missionaries is assailed in the rudest manner. They are represented as ignorant, superstitious fanatics, who are doing far more injury than good by the doctrines which they preach and the principles of morality which they establish.

Ecclesiastical Chronicle.

Presbytery of Philadelphia.—Mr. Easton was ordained by this Presbytery and settled at Octorara, Thursday, June 7th. Sermon by the Rev. T. Beveridge; formula and ordination prayer, by the Rev. T. B. Clarkson; charge, &c. by the Rev. Francis Pringle. The assembly large and attentive: Text, Isaiah xliii. 12, last clause,—“Ye are my witnesses, saith the Lord, that I am God.”

A Petition for the moderation of a call in Baltimore, was heard and granted.

View of Public Affairs.

[For the View of Public Affairs, for this month, we are indebted to the Christian Advocate, of which the late publication of our number enables us to avail ourselves.]

EUROPE.

BRITAIN.—London papers to the 30th of April have been received at New-York, containing a detailed statement of the settlement of a new British ministry, or cabinet, of which Mr. Canning is the head. The names of those who compose the cabinet, peers and commoners, are given in detail; but we

have not space to insert them, and we suppose the omission will not be regretted by our readers. London, and indeed the whole kingdom, had been for a considerable time interested and agitated with this concern. The interest it excited was extended even to France. Nor was this without good reason. The character of the British cabinet has influence on all European interests—indeed it has influence throughout the civilized world. On the resignation of the Earl of Liverpool, in consequence of ill health, it appears that the king sent for Mr. Canning, and requested him to name a ministry of which he should be the head. It was the wish of the king, that all the former members of the cabinet should retain their places, with the exception only of such changes as the resignation of Lord Liverpool and the advancement of Mr. Canning rendered unavoidable. Canning himself appears to have been desirous that this should be at least the *general* arrangement. But the proud peers of the administration could not brook the idea that a commoner, and a mere *novus homo*, should be set over them, in the character of prime minister. They resigned their places, and appear to have expected to force the king to invite them back. But the resolute monarch took them at their word, did not soothe them at all, but directed his favorite to make a new selection, which, after much communication with whigs and tories, has at length been made—greatly, it is believed to the chagrin of the dukes and lords who have resigned their places, their power, and their perquisites. There is good evidence that the king and Canning have the great mass of the nation decisively on their side. The aristocracy, the lords temporal and spiritual, are the party disobliged. Some of them, however, are still in the cabinet, and others are not unfriendly to the new order of things. But taking the nation at large, the king and the people are on one side, and the aristocracy on the other. The Duke of Wellington seems to have counted on an influence and a popularity which he was grievously disappointed at finding he did not possess. The new ministry was announced on the 28th of April, and the parliament was to meet according to adjournment the first of May—The commerce of Britain appears to be reviving—Large emigrations, however, are taking place to the United States, and to Canada. From the port of Liverpool alone, it is estimated that thirteen hundred had emigrated in the space of a month—the most of them to the United States—Captain Parry has sailed on another northern voyage of discovery—His present object is, to reach if possible the North Pole—In Scotland, in the three first days of April, there was such a fall of snow as to intercept all travelling. Some of the wreaths, or banks, were from six to twelve feet deep—The Rev. John Thomas Shaw has been appointed Bishop of Calcutta, in the place of Bishop Heber deceased. The proclamation of our President, closing the ports of the United States against British vessels of a certain description, was known in London; and it does not appear that the measure was either unexpected or offensive. The birth day of the king was celebrated in London with unusual eclat, on account of his late firmness, in supporting Mr. Canning, and dismissing the refractory members of his cabinet.

FRANCE.—It appears that liberal principles are making progress in France. Some of the most distinguished friends of freedom have been elected to the legislative chambers. The king had recalled the offensive law in regard to the press; and as soon as this was known there was a spontaneous and general illumination of Paris. The king seemed desirous to calm the agitation which this obnoxious law occasioned throughout France, and had appointed a meeting with his people in the Champ de Mars on the 29th of April. The late Marquis de la Place has been eloquently celebrated by a member of the French Academy; and Roger Collard, another member of the Academy, and one of the most earnest opposers of the law against the press, has been elected in his place, by an unanimous vote. On the 24th of April a royal ordinance was published in Paris, giving the tables of the population of the kingdom, which it appears is done once every five years. The population of the whole kingdom, as given officially by the Prefects, is 31,845,428 souls—that of Paris 890,431—that of Lyons above 145,000—that of Bordeaux more than 93,000—and that of Marseilles nearly 116,000.

GREECE.—The last accounts from Greece are calculated to give great pleasure to all the friends of freedom. The Turks have been defeated and driven from Athens, and the Greeks have recaptured a fortress in the neighbourhood of Missolonghi. In every part of the Morea their affairs are assuming a promising aspect. They have, it appears, in different parts of their country no less than 28,300 soldiers in actual service, and their marine is highly respectable and fast increasing. Lord Cochrane has arrived at Napoli, and his arrival and their late successes have been celebrated with enthusiastic joy. We hope the supplies of food and raiment, sent them from our own and other countries, will relieve the pressing want of the necessities of life which they have experienced for a year past. Lord Cochrane, a few days after his arrival, sailed with a small squadron on a secret expedition—He is not likely to be inactive, and we hope he will not disappoint the raised expectations of the interesting people to whose aid he has devoted his talents and his resources.

TURKEY.—The Turk seems obstinately bent on prosecuting military operations for the subjugation of Greece, and we should not be surprised if he should pursue them to his own destruction. He appears to resist the overtures of Britain and Russia, favoured as they are, at least ostensibly, by all the great European powers, for an accommodation of his quarrel with the Greeks—He refuses accommodation on any terms but those of unconditional submission on their part; and those terms we are well satisfied will never be accepted. The Greeks would never accept them, if left to themselves; and if they would, Russia and Britain have gone too far to permit them to do it. These powers are pressing the Turkish Divan to accept their mediation, and listen to the propositions which they make. But the Sultan sometimes equivocates, at others is insolent, and hitherto has been unyielding. A favourite prime minister has either resigned, or been displaced, because he was thought to be too tame. We look with no small share of interested feeling to the issue of the present state of things in this despotic empire.—The business of the Janissaries is not yet finally settled.

RUSSIA.—Official documents recently published at St. Petersburg, make the population of the Russian empire to consist of 59,534,000 souls, upon a superficies of 375,174 square miles. The Roman empire, when at its height, did not, we think, embrace so large a territory as that of Russia, at the present time; and this enormous territory is still constantly enlarging. A very considerable addition is likely to be made to it, as the result of the late war with Persia. If it long holds together, in all its present extent, it will be a new thing under the sun. At present, however, we see no indication of its diminution. It is said that the Emperor Nicholas has marched an army of 100,000 men to the borders of Turkey, with a view to overawe the Turks in his negotiations relative to the Greeks—He has also published an ukase, highly approving of the part taken by the Arminians in his military operations against Persia.

ASIA.

By the late conquests of Russia, the British and Russian possessions in Asia seem likely to come in contact with each other; and recent accounts represent this circumstance as having occasioned no small alarm to the British authorities in India. The Russians will certainly be far more formidable neighbours, if they become neighbours, to the British, than the native Indian princes, or than the Burmese or Chinese, whose borders and theirs are separated only by an arbitrary line. Britain and Russia, although pressed together by the power of Bonaparte, have long been jealous of each other. Hitherto their disputes have been about maritime rights and prerogatives; but if their land territories should meet, the danger of a serious quarrel will be much increased. We have no very recent intelligence of missionary operations in India; farther than that a new bishop, as we have already stated, has been appointed for that country, by the English Episcopal church; and that the Baptist mission in India has acquired sufficient strength to support itself, and has amicably separated from the parent institution in Britain.

AFRICA.

In our Literary and Philosophical Intelligence, we have stated that letters had been received from Major Laing at Timbuctoo. We have since observed in a London paper of April 26th, that "letters from Tripoli state that Major Laing and Captain Clapperton met at Timbuctoo, and were making their way to Tripoli." If they return to their country in safety, much and long wished for information, in regard to the interior of this great continent, will doubtless be communicated to the world.

AMERICA.

BRAZIL AND BUENOS AYRES are still at war. It seems now to be well ascertained that the battle between the Imperialists and Republicans at Rio Grande, of which we last month gave some account, although not entirely decisive, terminated greatly in favour of the Republicans. By sea also, it appears that the Republicans, with a very inferior navy, have gained some important advantages over the Imperial fleet—Don Pedro is making strenuous exertions to reinforce both his army and his fleet; but we think he is likely to be driven entirely from the Banda Oriental. In other parts of his dominions, likewise, much uneasiness exists, and rebellion occasionally breaks out. He is certainly a man of considerable talents; but he seems likely to have a full demand for all his energies and resources, especially if he should quarrel, as he seems disposed to do, with the United States.—In the mean time, it is said that he is about to supply the loss of the late empress by taking another in her place. It is easier for a prince to supply the loss of a wife, than the loss of such a territory as the Banda Oriental.

MEXICO.—The last accounts from this republic represent the civil dissensions existing there as likely to be terminated, with less difficulty than had been anticipated. The constituted authorities appear to possess the public confidence, and to act with energy. We have seen a long list of vessels taken and destroyed on the coast of Cuba by the Mexican squadron. Commodore Porter has manifested a degree both of sagacity and enterprise, which have deservedly raised him to high estimation with the Mexicans. A late arrival from the Havanna brings information that he had left Key West, privately in a sloop—his object and destination unknown. He has left one of his frigates on that station.—We hear nothing of the congress of *Tacubaya*.

COLOMBIA.—This republic is still in a very agitated state. The general congress was coming together at the last accounts; and it is positively stated that Bolivar had actually sent in his resignation. If so, we hope we shall hear no more of his treachery and tyrannical projects. We believe he has always acted according to his best judgment, for the good of his country. In some things he may have erred—Who of mortals can say he *never* erred?"

GUATEMALA.—This republic is still convulsed. It appears that recently there has been a bloody battle between its military forces and those of *Salvadore*, in which the latter were defeated.

UNITED STATES.—We have already intimated that the Emperor of Brazil had shown an unfriendly if not a positively hostile disposition towards our country. His arbitrary and unjust measures in regard to our seafaring brethren, and his insolent treatment of our Charge des Affaires, Condé Raguét, Esq., when he interposed in behalf of his countrymen, induced Mr. Raguét to demand his passports, which were granted, and he has returned with his family to the United States. There is every evidence that Mr. R. acted with propriety, as well as with spirit, in this affair. The citizens of the United States at Rio Janeiro gave him a public dinner, in testimony of their esteem, and presented him with a very flattering address. No less than nine masters of British vessels at Rio, also united in an address to Mr. R., thanking him for the incidental services he had rendered them, and regretting his departure. He has gone on to Washington, where we doubt not our government will promptly take the measures which the occasion demands.

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TO THE PATRONS OF THE RELIGIOUS MONITOR.

THE RELIGIOUS MONITOR was originally undertaken with a view to support the doctrines of the Reformation, and faithfully to bear testimony for the whole truth of the gospel, in opposition to the many defections from truth and duty, and the loose and dangerous latitudinarianism which prevail in our day. Our object has ever been to furnish our readers with orthodox and solid instruction, on the subject of religion; and in addition to this, to exhibit such a condensed view of Religious Intelligence, as to occupy but little space, and at the same time, omit the mention of nothing in this department important, authentic, or which we thought would be useful or gratifying to our readers to know. How we have executed the task proposed, the public are now able to judge from the three volumes already published. Our thanks are due to our Correspondents for the valuable communications which they have furnished, and in which the value of the work greatly consists. A continuance of these favours is respectfully solicited. Had our object in publishing the Religious Monitor, been to enrich ourselves, we should have been greatly disappointed. Our first volume was published with considerable loss, and though the number of subscribers for the 2d and 3d volumes, was larger, it is a fact that nothing has been realised on the whole concern beyond the expense of publication, and punctual payment is still requisite to secure us against loss. Were each of our present subscribers to procure for us another in the circle of his acquaintances, our list might thus be readily doubled, and nearly two-thirds of the whole proceeds of such addition would fall into the public funds.*

But independent of this consideration, which is of no small importance to the body, the Religious Monitor has strong claims to the support of the Associate Church of another kind. As now printed, it contains more matter in proportion to its price, than any other similar work with which we are acquainted. And it is the only periodical work in the United States, which advocates the use of an inspired psalmody, and which is opposed to the loose system of communion and discipline which pervade the greater part of the Churches in America; or in which the advocate of the distinguishing principles of the Associate Church can find a place. In addition to this, as its circulation is nearly altogether in that Church, there is no work in which intelligence of general interest to the body can be so advantageously conveyed. Under these considerations we may be permitted to ask, if it is not for the interests of truth and piety, and more especially for the interests of the Associate Church, that such a work should be maintained, and to the injury of all, so far as the benefit resulting from its publication can not otherwise be realized, if it should fail.

We have commenced our 4th volume, but we are constrained to say, with no very flattering prospects. In several places the number of our subscribers has decreased from various causes: And their loss is not yet made up by the acquisition of others. Unless, therefore, some considerable addition to our present number be soon made, we shall be under the necessity of closing our labours, in this field, with the present volume.

☞ The Ministers of the Associate Church, generally, are requested to act as agents for the Religious Monitor, to receive and forward the names of subscribers, with their respective addresses.

We shall continue for the present, to print about 100 copies more than we have subscribers, in the hope that they will be called for.

TERMS.—Two Dollars per annum, payable in advance. A considerable number of our subscribers are in arrears for more than one year's subscription; we hope that all such, will forward the amount of their dues with as little delay as possible; if they do not, we shall be under the necessity of discontinuing.

* See resolution of Synod of last year.